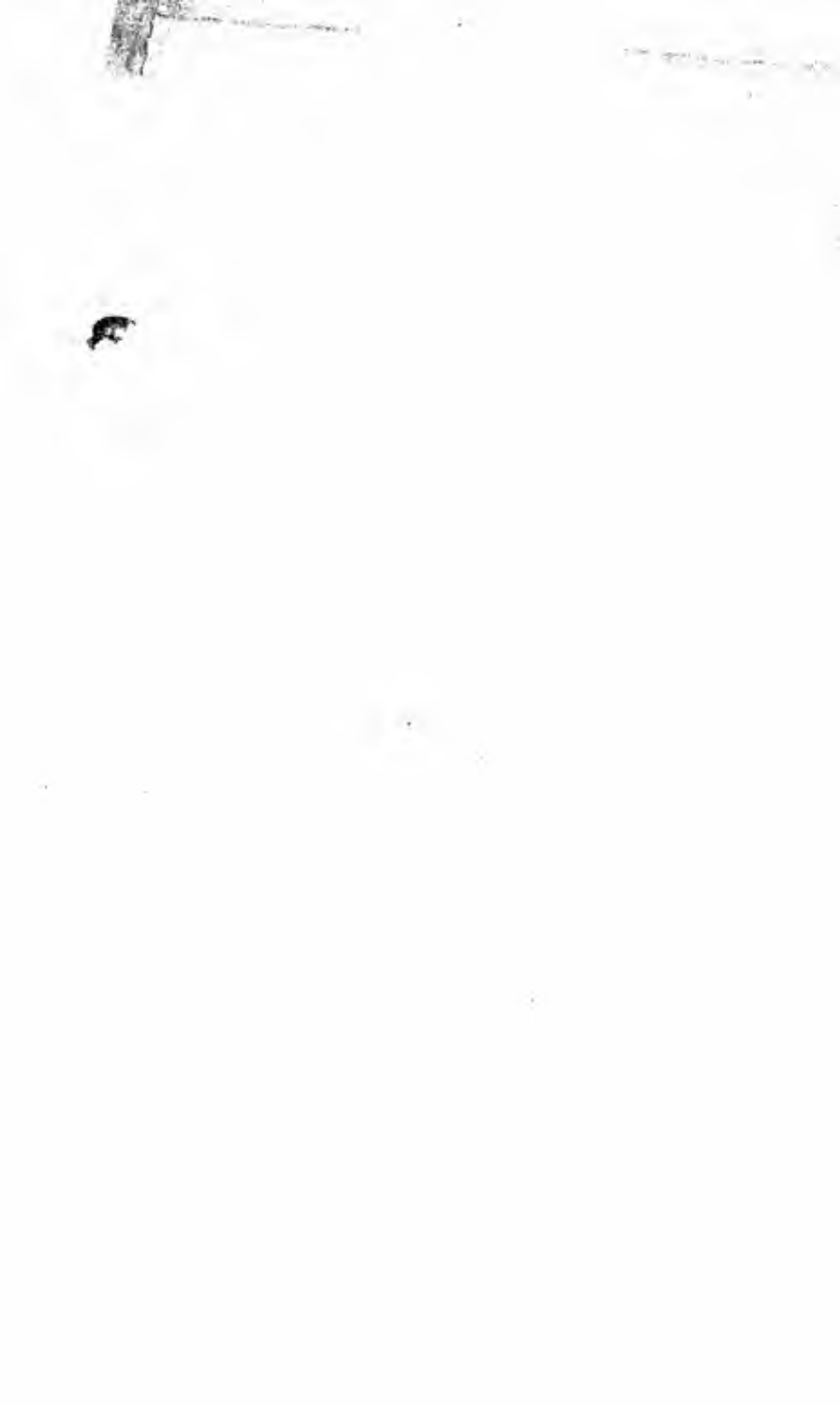


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M.R.C.S.;

HON. MEMBER OF GEOLOG. AND NAT. HIST. SOCIETIES OF MANCHESTER;

HON. MEMBER OF PHILOSOPH. SOCIETY OF SYDNEY;

SURGEON, R.N.;

FORMERLY SURGEON TO THE SECOND ROYAL CHESHIRE MILITIA;

FORMERLY A SURGEON TO THE ROYAL NAVAL HOSPITAL,

THERAPIA, ON THE BOSPHORUS;

TRANSLATOR OF THE APHORISMS OF HIPPOCRATES, DEDICATED TO SIR BENJAMIN BRODIE, BART.;

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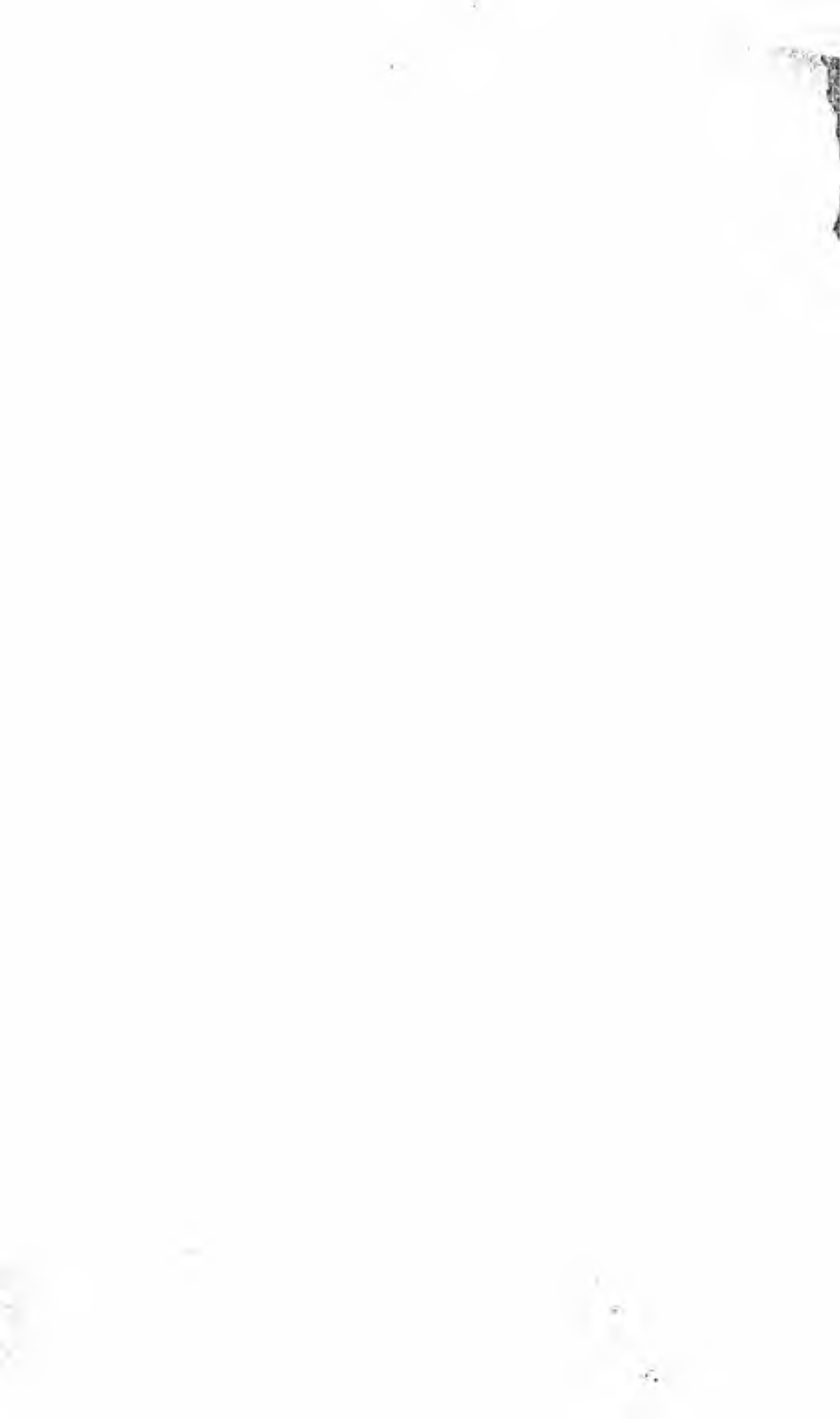
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THE MOST PHILOSOPHICAL WORK ON LANGUAGE THAT MAN EVER  
PRODUCED,  
HAS BEEN COMMUNICATED BY TRANSLATION TO THE BRITISH  
PUBLIC,  
The following Treatise,  
INTENDED TO PROVE THE SANSKRIT ORIGIN OF THE ENGLISH  
LANGUAGE,  
IS, WITH PERMISSION, DEDICATED MOST RESPECTFULLY,  
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## ABO.

ABOVE. Ang. Sax., abufan; Dan., over, ofen, oven; Sued., öfver, is a compound of the Sanskrit preposition *a*, at, near to, and the Sanskrit prepos. upari, upper, over; Ger., ueber; O. H. Ger., obar; Goth., ufar; Greek, *υπερ*, uper; Lat., super. The final *r* in the latter words is a part of the Sanskrit suffix of the comparative degree *tar*; the positive degree of upari is the Sans. prepos. upa, to, up; Goth., uf; Ger., ob, auf; Ger. Vet., oba. Above is therefore a word of the comparative degree, compounded of *a*, signifying past or present motion to a place, and upari, upper, i. e., to, near the upper, part or place understood. The English and Saxons alone use the *a*, the other words only signify upper, place understood. The *b* of above is inserted for euphony, the *v* is the *p* of upa, and the final *r* is omitted. In Chinese, shang means up, above, as shang T'heen, up to Heaven; Egypt., (Bunsen,) hr, upon, above; Coptic, hrai; Scandin., upp, orior.

In Sanskrit the suffix dhi of adhi, signifying over, up, towards, answers to the Greek *ὑπὲρ*, thi, of locative adverbs, like *πρὸς-ὑπὲρ*, pothi, *ὀ-ὑπὲρ*, othi, ourano-thi. The Latin ad, French à, Ital. à. Goth., und, as far as, up to; O. Sax., unti, unt, if not from anta, end, are from adhi.



The preposition *abhi* also signifies to, towards. The adverb *abhi-tas*, near; the termination *bhi* is connected with the adverbial, and case terminations beginning with *bh*; Zend and Latin *b*, and Greek,  $\phi$ ,  $ph$ ; Greek, *αυτο-φί*, *auto-phi*, *Συρη-φί*, *thurephi*; Latin datives, *ti-bi*, *si-bi*, *vo-bis*, *no-bis*, *u-bi*, *i-bi*; O. H. Ger., *um-bi*; Ger., *bei*, prefix *be*; O. H. Ger., *bi*; Goth., *bi*; Lat., *ob*; Dutch, *op*, as *Berghem op Zoom*, at the *Zoom*; Eng., *by*, prefix *be*; Obvious, *to*, or at the way, meeting one, *ob-viam*.

The Sansk. *a*, signifying at, near to, is only used as a prefix, and is the base of the demonstrative pronoun *a*, this; Greek,  $\delta$ , this, the.

The presence of the Sanskrit preposition *bhi*, to, near to, in the datives and ablatives; Sanskrit, *vrikebyas* (instrumental *vrikebhis*); Zend, *vehrkacibyō*; Latin, *lupis* for *lupobus*, also *ambobus*, and *omnibus*, &c., furnishes that proof of a preposition forming the postfix of a case which is the most easily cognisable by our senses.

**AGAIN, AGAINST.** Ang. Sax., *on-gean*, *agen*; Ger., *gegen*. The *a* is the Sans. preposition *a*, to. The *on*, Ger., *an* means to; from Sans. *a*, to. Ang. Sax., *ga ongean*, *vade obviam*, go to meet. *Gain*, is derived, Ang. Sax., *gan*, to go; Goth., *gatvo*, I go; Ger. vet., *gām*, from the Sans. *ga*, *gam*, to go. The German *gegen* may be a contraction of *gegangen*, gone; Dan., *igien*, *imod*. Voss derives *iterum*, again, from *iter*, a journey. *Iter* may be derived from the Sans. *i*, to go, *eo*, and would therefore mean motion to a place, similarly to "gain," meaning to go. Professor Bopp derives *iterum* from the demonstrative base *i*, this, with comparative suffix. Dan., *imod*, against, "I" is the prep. to, and *modd*, motion; Celt., *ym*, to. In Latin and Italian, *versus* and *inversó* mean against, towards; from *verto*, to turn, which implies motion. Therefore, again means to go to; the *st* may be the suffix of the superlative degree. O. H. Ger., *anderest*,

against, in the guise of a superlative. The *on* of *ongean* signifies to, identical with Ger., *an*, to; Dan., *mode*, to meet. *I* also means to. *Imode gaac*, to go to meet. The *gien* of *igien* is from the verb *gaac*, to go.

**ABUNDANCE.** Lat., *abundantia*, *abundans*. The *a* is the Sans. long *a*, the preposition *to*. The *b* is inserted for the sake of euphony between the two vowels, and not a part of the preposition *ab*, from; abundance means a flowing to, and not a flowing from. The *d* in *redound* is used similarly. *Undant* is the participle of the present tense active of the verb *undo*, to flow, from the Sans. *uda*; Greek, *υδωρ*, *udor*, water; the root *und*, to make wet. The *ant* is the suffix of pres. act. part., and has come down to us from the Sanskrit through the Latin and Gothic languages. The full form of the suffix is *nt*. The following are the forms of this suffix *nt* in different languages: Sans., *bharan*; Accus., *bharantam*; Zend, *barans*; Greek, *φερον*, *pheron*; Goth., *bairands*, bearing; Lithuanian, *sukans*; Old Prussian, *sidans*; Ger. *habend*; Hungarian, *levèn*; Lat., *ferens*; Eng., *being*, *current*, *friend*, *infant*. These terminations have their origin in the participle of the present tense of the verb substantive, *as esse*, to be, viz.: Sati and San., *being*; Zend, *ans*; Lat., *sens*, in *ab-sens*; Greek, *ων*, *on*; Pruss., *sins*; Lithuanian, *esans*; Goth., *ands*; Ang. Sax., *ond*; Ger., *end*; Eng., *ing*. These suffices in composition have the meaning of being, or existence, thus the *an* in *abundance* indicates the being or existence of flowing.

The *ce* is from the *ia* of the Lat. *abundantia*, which has its origin in the Sans. *aya*, or *ya*; Goth., *ya*; Lithuanian, *ia*; and has the meaning or power of making, as *sad-aya-n*, making to sit; audience, making to hear.

**ACT**, an Act, that which is done. Lat., *actus*, *actum*. The *ac* is a part of *actum*, from the verb *ago*, which is

derived from the Sans. root *Aj*, to act. The final *t* is a part of the suffix *tus* of the perf. pass. participle, which has come down to us from Sans. suffix of the perf. pass. part. *ta*; Goth., *da*; Zend, *ta*; which is identical with the demonstrative base *ta*, "he," "this," "that." This suffix is joined direct to the root, or by a vowel of conjunction *i*. To the first kind of formation belong *jna-ta-s*, from *jna*, to know; Lat., (g) *notus*, known; Zend, *da-ta*, given; Lat., *datus*; Greek, *δοτος*, *dotos*. The following are examples with the conjunctive vowel *i*: Sans., *prat-i-ta-s*, *extensus*, from the root *prath*, to extend, whence the Greek *πλατυς*, *platus*; Sans., *prithus*, broad, whence our words a platter, plate; Lithuanian, *platùs*; Anch-*i-tas*, erect; Lat., *monitus*; In Goth., *da*, *tami-da*; Sans., *dam-i-tás*; Lat., *domitus*, from Sans. root *dam*, to tame.

The word *fact*, from *facio*, is similarly constructed; these words are participles of the perf. passive, as are also *deed*, *seed*, also, *act*; Dan., *agere*, to act.

**ACTION.** The termination, the suffix "*tion*," has descended to us from the Sans. *ti*, through the Latin *tion*, *tio*, as *actio*, *actionis*; the *on* is a later addition. The *ti* corresponds to *ta*, the suffix of the passive participles of the present and perfect tenses; compare *yuktis*, *junctio*, *junction*, with *yuktas*, *junctus*, joined. Thus the English *ti*, the Latin *ti*, and the Sans. *ti*, correspond to the Sans. *ta*, the suffix of the passive participles, as Sans. *pak-tis*, cooking, *pak-tas*, cooked, *pach*, to cook; Lat., *coctio*, *coctus*, *coquo*; Eng., *action*, *acted*, to act. This suffix *ti* forms therefore abstract substantives; thus in Zend, the abstract substantive *karstis*, the ploughing, is formed from *karsta*, ploughed. In Gothic this feminine suffix takes, according to the measure of the preceding letters of the root, either *ti*, or *thi*, or *die*; but the *i* suppressed in the nominative, as *ga-skaf-t(i)s*, creation. In Lithuanian, *pyn-tis*, the mowing, from *py-*

aayu, I mow. In Greek, the *t* of this suffix, except in *χαις*, *chetis*, *μητις*, *metis*, Sans., *matī*, has been retained unaltered only under the protection of a preceding *σ*, *s*, as *πιστις*, *pis-tis*. After gutturals and labials with which the *σ*, *s*, unites itself in writing to *ξ*, *ksi*, and *ψ*, *psi*. The weakening of *t* to the sibilant *s*, is frequent, as *zeug-sis* for *zeug-tis*; Sans., *yuktis*; Lat., *junctio*. *Πεψις*, *pep-sis*; Sans., *pak-tis*; Lat., *coctio*. *Πεπ*, *pep*, from *pec*; Sans., *pach*, from *pak*; Lat., *coe*, *ac* in *act*.

The termination *ion*, in such words as *contagion*, Lat., *contagio*, gen. *contagionis*, *suspicion*, *union*, *communion*, *rebellion*, as well as the Gothic abstract feminine bases in *yo* (in Gothic, long *o* is almost always substituted for the Sanskrit long *a*), *yon*, and *ion*, are derived from the feminine form of the Sanskrit suffix *ya* with long *a*, which forms primitive abstracts with the accent on the suffix, *e. g.*, Sans., *vrajya*, travelling; *vidya*, knowledge; the Gothic *vrakya*, pursuit, gen. *vrakyô*s, corresponds also radically to the before mentioned Sans. *vrajya*, also Goth. *brakya*, strife. An inorganic extension of the base with *n* is found in *rath-yo*, gen. *yons*, the stem *rathjon*; also *mitathjon*, measure, nom. *mitathjo*; the suffix *thjon* answers to the Latin *tion*, in action, but here in Latin too the *on* as the *n* in Gothic is a later addition, as is evinced from the connection of *ti-on* with the Sans. *ti* of the same import, and Greek *sis*, old *tis*, Gothic *ti*, *thi*, *di*. In Goth., *rathjon*, nom. *rathjo*, the relationship with *ration*, at least in respect to the suffix, is only a seeming one; for in Gothic the word is to be divided thus, *rath-jon*, the *th* belongs in Gothic soil to the root. The suffix *jon* of *rathjon*, and *garunjon*, nom. *garunjô*, inundation, corresponds to the Sanskrit *yâ* in *vidya*, knowledge.

*Ya* is the suffix of a Sanskrit gerund. The following are examples: *ni-dhâya*, after, with, through, laying down; *anu-srutya*, after hearing. Professor Bopp considers these

gerunds as instrumentals; the instrumental case, according to Professor Wilson, has the sense of "by or with."

Ya and ion therefore mean after, with, through.

**AFTER.** Ang. Sax., æf-ter; Ger. vet., af-tar: Goth., af-taró; Lat., retro. The *af* is the Sans. preposition *apa*, from; Greek, *απο*, *apo*; Lat., *ab*; Goth., *af*; Ang. Sax., *æf*; Eng., *off*. *Ter* is the Sans. *tar*, the suffix of the comparative degree; *tara*, or *tar*, owes its origin to the root *tri*, to step beyond, to place beyond, as over a river. Thus, the *ter* of "after" places the subject beyond or farther distant than some other subject. Therefore, after means farther off, farther from, or more distant. Ang. Sax., *æf*, *off*, comp. *æf-ter*, more off, *off-ter*. *Aftaro* and *retro* are ablative cases, having the sense of from. Chinese, *how*, as *how tae*, in after ages; *how she*, future generations; Dan., *efter*. The *re* of *retro* is the final syllable of the Sans. prep. *para*, back; the "*tro*" is the Sans. comparative suffix *tar* in the ablat. case. *Re*, back; *retro*, more back.

**AGNES.** Sans., *agni*; Lat., *ignis*, fire, from the root *ag*, to move in a serpentine or tortuous course; Chinese, *ho*; Australian, *ko-i-yung*, fire; Hungar., *tuz*, fire; Span., *lñez*.

**ALONG.** Ang. Sax., *and-lang*; Lat., *in longum*. The *a* is the Sans. long *a*, a preposition meaning to, at, usque ad, *tenus*, as far as; "*and*" in Ang. Sax. and Goth. means even to, as far as, through. In each instance *a*, *and*, and *in* are prepositions, meaning motion to a place; therefore, along means to the length of, through the length of, any space. Ger., *längs*, without the preposition; Dan., *langs med*, *med* means by; Scand., "*a*," "*in*" *quæ casibus eodem modo ac Latine construitur*. Leungo, *longum*; ab., *láng*r, *mas.*; *laung*, *fem.*; *lange*, *neut.*

**AMIDST.** The *a* is the preposition “to;” mid has its origin, Sans., *madya*, *medius*, middle, from the root *ma*, to measure; the *st* is the Sans. superlative suffix *ishita*: therefore, amidst means to the very middle. In Zend it is formed by the locative case, as *maid-hyoi*, in the middle; Sans., *madvi*, in the middle, *medio*, whence the Goth. *midja*, *medius*. In Lith., the Sans. *m* has become *w*, as *widdù naktis*, midnight; also in the Eng. word *waist*. Dan., *imellem*, “*i*” signifies to, and *mellem* between.

**ALONE.** *A*, to; one, Ang. Sax., *an*, *ane*, one; Ger., *ein*; Goth., *ain-s*; Greek, *εἰς*, *eis*, *εἰς*, *en*; Slav., *ono*; Hung., *egy*; Chinese, *yih*; Heb., *echad*; Sans., *eka*, *ena*, one. The *l* is perhaps for euphony. *Solus* probably has its origin in the Sans. *sa* with *ena*, one. Ger. *allein* and Eng. *alone*, mean to one or to the one. Fr., *seul*; Dan., *alene*. *Allda*, to that place.

**APART.** *A*, to, at; part, Lat., *pars*, *ad partem*, a part being separate from the whole, and apart, and *ad partem* meaning to the or to a part; apart must mean separation. Ger., *besonders*: the *be* is the preposition *bei*, to, at, which is the termination *bhi* of the Sans. prep. *abhi*, to, towards; *sonders* is compounded of the Sans. *sam*, *συν*, *cum*, with, and the comparative suffix *tar=der s*, and means separation; *besonders* means to the separation. Fr., *part*; Ital., *parte*; Span., *id*; Dan., *alsides*.

**ASIDE.** *Bei seite*, to or at the side; Dan., *alsides*.

**AM.** Pers., *em*, is a compound word. Scandin., *im*; Sax., *com*; Goth., *im*; Bohem., *jsem*; Hung., *vagyok*; Slav., *yesmi*; Polish, *yestem*; Russ., *esmy*; Lat., *esum*; Greek, *εἰμι*, *cimi*; Celt., *ym*. The *a* of *am*, the *i* of *im*, and *y* of *ym*, and the first syllables of the other words, have their

origin and meaning in the Sans. verb neuter substantive *as*, esse, to be. Therefore, the *a*, the Goth. *i*, and the Celtic *y*, and the first syllables of the other words, have the power or meaning of being, existence.

The *m* and the final syllables of the other verbs have their origin and meaning from the Sans. first personal pronoun *aham*, *I*; Zend, *azem*; Cuneiform old Persian, *adam*; Babylonian, *anak*; Heb., *anaki*; Copt., *anok*; Chald., *anah*; Goth., *ik*; Ger., *ich*; Lith., *asz*; O. Slav., *az*; Hung., *en*, and *magam*; Greek and Lat., *ego*; Chinese, *gno*, *woo*; Austr., *nga-to-a*, and *bang*; Cymric, *mi*. Sanskrit and the Indo-European languages have in the oblique cases of the pronoun of the first person *m*, as theme; thus, in Greek, *μῆ*, *mou*; Lat., *mei*; Ger., *meiner*; Eng., *me*; Lith., *manens*; O. Slav., *mene*; Zend, *me*; Sans., *me*; Cuneiform Accus., *mam*; Hung., *magannak*. In Australian, *em-mo-ung* is to me, Dat. Therefore, the *m* of *am* and of the final syllables of the other verbs have the power and meaning of *I*; Erse and Cymric, *mi* and *me*. Therefore, *am* is equal to *I am*, the *I* being superfluous. Thus, the *m* of *cram*, *bam*, *essem*, *forem*, *inquam*, *legam*, Goth. *gam*, and the *n* of the Ger. *bin*, means and is *I*. The *m*, the theme of *aham*, *I*, is demonstrated in Sans., *asmi*, *I am*; Zend, *histami*; Greek, *ιστημι*, *istemi*; O. H. Ger., *stám*; Lith., *stowmi*, *I stand*; O. H. Ger., *gám*, *I go*. The *m* is preserved in Greek verbs of the middle voice in *μαι*, *mai*, as *φερομαι*, *feromai*; Celt., *mi*, *I*; ym, *I go*; *y* Sans. *I*, *go*, and *m* for *mi*, *I*; Greek, *εἰμι*, *eimi*, *I go*; Celt., *bum*, *I have been*, from *mi* and *bû*.

ART THOU, is a compound. The *a* is the *a* of *asi*, for *assi*, Sans. thou art, the second person singular of *asmi*, *I am*; Zend, *ahi*; Greek, *εσσι*, *essi*; Lat., *es*; Lith., *essi*; O. Slav., *yesi*, thou art. The *r* I cannot account for, but leave it to my readers. The *t* is the theme of the Sans. *tva*, thou. *T* is the universal and true sign of the second person



singular. Cuneiform *tu-vam*, the base is *tu*; the so-called neuter termination *am*, of *aham*, I, and *tuvam*, thou, may be the semitic article. Zend, *tum*; Lat., *tu*; Goth., *thu*; Lith., *tu*; O. Slav., *ty*; Cymric, *ti*; Erse, *tu*, *thu*. This *t* is preserved in Ger. *bist*, thou art; Goth., *vaist*; M. H. Ger., *weist*, thou knowest; Goth., *maimaist*; Lat., *abscidis-ti*, thou hast cut off; Eng., thou hast, hadst, lovest; the *s* in the English and in *bist* is said to have been added by the Goths to the Sans. *t*, although it is present in the Sans. *assi*. Therefore, the *a* of *art* means being, existence, and the *t* means thou. Therefore, thou is a superfluous prefix to *art*, *hast*, *lovest*, &c. Celt., *buost* or *buaist*, thou hast been, from *bu*, *es*, and *ti*, thou. The Cymry have the *s* in the second person, as well as the Goths. The Celtic *ym*, I am, ends in the present tense; then, *bi*, *bydd* to be, is used; Sans., *bhu*; Egypt. R., *ar*, to be, there is; Copt., *are*, *ale*.

AMEN. Greek, *αμην*, *amen*, from the Sans. *om*, yes, so be it. Aum, or *om*, consists of A, which expresses Brahma; U, which expresses Vishnu; and M, Siva; the Hindu trinity in unity.

ANGLE. Lat., *angulus*; Greek, *αγκη*, *agke*, from the Sans. *ak*, *ag*, to move tortuously, to bend; Eng., *anle*; Ital., *ankona*; Dan., *ankel*; Egypt., *kan*, as *kanaa*, elbow; Copt., *knhe*.

ANIMAL. Lat., *animal*. The *an* is the Sans. *an*, to blow, to breathe; Goth., *an*, *usana*, I expire. Hence are derived, Greek, *ανemos*, *anemos*; Lat., *animus*; Eng., *animate*, *animosity*; Sans., *anila*, the wind. The Sans. *l* has become *m*.

AWAY. A, to; Ger., *weg*; O. Ger., *wag*, to move; Goth., *gavag*, to move; from the San. *vak*, to draw. Away



therefore means movement to a place. I propose this derivation Sans. *a*, to, and *vi*, separation, to a separation. Goth., *viga*, way, the place on which one moves. In Ang. Sax., *aweg*, *anweg*; Ital., *vià*, the ablat. case; Dan., *af veien*, from the way; Sans., *ava*, from.

ARM. Ang. Sax., *earm*; Goth., *amsa*; Sans., *ansa*, a part; Ger. Vct., *ahsala*; Lat., *axilla*; Austr., *ko-patur-rung*; Hung., *kar*; O. Egypt. R., *aa*, an arm.

ASCEND. O. Egypt. R., *ar*, to approach; O. Egypt., *as*, to approach; Lat., *ascendo*; *a*, to, and Sans., *skand*; Lat., *scando*, to climb; Heb., *skeinnead*, eruption; therefore, ascend is, to climb to. The Lat. prepos. is *ad*, to; Celt., *escyn*, to ascend; *discyn*, to descend.

ASUNDER. Ang. Sax., *asundron*; Ger., *besonders*; *a*, to; *be*, *bei* to, *at*, is the termination *bhi* of the preposition *abhi* to, towards. *Sunder*, Ger., *sondern*, to separate; a compound of Sans. prepos. *sam*, Greek, *συν*, *sun*, cum, with. *Der* is the Sans. comparative suffix *tar*, to step beyond, to place beyond, *e. g.*, over a river. The Old H. Ger., *sundar*; Goth., *sundrô*, *seorsim*, afterwards a preposition; the Ger., *sondern*; Eng., *but*; means therefore separation; and in spite of the difference of signification, is a compound of the Sans. *sam*, "with" (compare the Gothic *samath*, "together with," Old H. Ger. *samant*). The Latin *con-tra*, however, is nearly just as much opposed in meaning to its primitive *cum*; and as *cum* and *συν*, *sun*, belong to *sam*, so *sundar*, *sundrô*, *contra*, would be, in a double respect, sister forms. *Asunder* therefore means to a separation, and *but*, also sometimes means separation. Dan., *Isonder*; "I," to.

ASIDE. Ger., *bei seite*, to the side; also *auf seite*.

**AMONG, AMONGST.** *A*, to, at; Ang. Sax., among; menge, a multitude; menga, to mix. The *st*, the superlative suffix *ishta*. Therefore, among means to, or at a multitude. Dan., iblandt; “*i*,” to; blande, to mix; Eng., blend; Celt., yn ei mysg, among them, in the midst of them; mysgu, to mix.

In the following words, the *a* has the power or meaning of the Sanskrit preposition long *a*, to, at. Aback, abaft, abaisance, abase, about, abreast, abroad, aboard, adieu, arise, around, arouse, avow, avenue, aloft, aloof.

**ASTERISK.** From Greek, *αστηρ*, a star; from Sans., *tara*, a star. The final syllable *isk* is the Greek *ισκος*, *iskos*, a diminutive suffix, as *παιδισκος*, *paidiskos*, a little boy, from *παις*, a boy; *asteriskos*, a little star, from *aster*. The *s* of *iskos* is probably a phonetic prefix. The Greek *iskos* is from the Sans. *ika*, which is the demonstrative pronoun *ka*, that. Ger., *sternchen*. The German diminutive suffix *chen* is from the same Sans. suffix *ka*. *Sternchen*, a little star. The English suffix *en* is from the same origin, as *maiden*. Ger., *mädchen*, a little maid; *kitten*, a little cat. Ger. *katzchen*. *Mitten*, a little mit, glove.

**AMBROSIA.** Greek, *αμβροσια*, *ambrosia*, for *αμρροσια*, *amrosia*; Sans., *amrita*, from “*a*,” negative, and *mrita*, pass. participle of the Sans. root verb *mri*, to die, *mori*; therefore, *ambrosia* means not death, *i. e.*, immortal.

**ARRIVE.** Sans. prep., *á*, to, and *ri*, to go. Hib., *ria*, he will arrive. The “*a*” becomes *ar*. Therefore, to arrive is to come or go to, or at. Dan., *anhomme*.

**ASSEMBLE.** Ger., *versammeln*. The *a* is the Sans. prep. “*a*,” to; a euphonic *s* is added; the “*sem*” and Ger. “*sam*” are the Sans. prep. *sam*, with; *Assem* therefore sig-

nifies together. The *ble*, identical in meaning to the Lat. *bilis*, springs from the same root, *bhu*, to be, and signifies to be; therefore, *assemble* signifies to be together. *Dan.*, forsamle; for, means to; *samle*, to gather, collect.

ANSWER. Ang. Sax., *andswar*; *Dan.*, *svar*, *ansvar*; *Ger.*, *antwort*; *Goth.*, *anda vaurd*, counter word. *An*, "andd," against. *Sans.*, *anta*, end; *Greek*, *αντι*, *anti*, back; *Lith.*, *at*, as *at dumi*, I give back; therefore, *answer*, end word, or back word. *Norse*, *swar*, speech; *Celt.*, *ad-eb*; *ad back*; *eb*, or *heb*, word; to answer; *ymatte*, from *ym*, to; and *eb*, or *heb*, word; *Greek*, *ἔπος*, *epos*.

ABODE. *Celt.*, *bod*, existence and place; to be, infinitive mood. *Sans.*, *bhu*, to be; *Celt.*, *bod Edern*, *bod Eon*, *bod Orgon*, the mansions or abode of *Edern*, &c. *Havod*, a summer residence. *Hindostani*, *fyrabad*, beautiful dwelling in *Oude*; *Hyderabad*, *moorshedabad*, abode of; *Copt.*, *abēt*, abode, also four; *Egypt. R.*, *aft*, an abode; *O. Egypt.*, *aa*, *baita*, a house; *Heb.*, *byth*; *Island.*, *by*, *habito*. *A*, means to, at.

ABIDE to. *A*, to, and *bod*, to be. *Sans.*, *bhu*; therefore, to abide, is to be to, or at a place. *Dan.*, "by," a town, as *Derby*, the town of deer, *Deoraby*; *O. North.*, *byr*, a town, *Bær*; *Dan.*, *bic*, to stay; *O. Egypt.*, root, *aa*, abode, *âft*, id.

ABOUT. Ang. Sax., *abutan*. The *a* is the *Sans.* prep. *a*, at, or near to. *Out*, Ang. Sax., *ut*; *Ger.*, *aus*; *O. H. Ger.*, *uss*, *uz*; *Goth.*, *us*, *ut*; *Sans.* prep., *ut*, *up*; *Goth.*, *uta*, without, abroad; *uta-thro*, from without; *Dan.*, *om*. Therefore, *about* signifies at or near the outside, or external part. With reference to time, *about* signifies near to the

present time; it is about six o'clock; I am about to do it. Pers., *az*, out. The prefix signifies to, it may be the suffix of the Sans. locative case, which forms the suffix of the infinitive mood in Gothic and Saxon.

**ALL.** Ang. Sax., *eall*; Dan., *al*, *alle*; Ger., *all*, *aller*; Goth., *alls*, *alla*; Cymric, *oll*, *holl*; Greek, *ὅλος*, *holos*; Lat., *sollus*, *sollers*; Oscan, *sollus*; Greek, *συνολος*, *sunolos*; Cymric, *cydol*; Sans., *sakala*, with *all*, from *sam*, with, the first syllable of *sollers*, *sollus*, *sunolos*, and *cydol*, and *akhila*, *all*, from "*a*," negative; *khilas*, vacuum; thence means all, whole, having nothing empty. From the pronominal base *ki*, this. Scand., *mas*, *allr*; fem., *aull*; neut., *allt*.

**AIR, Ether.** Dan., *avie*; Lat. and Greek, *aer*; Sans., *ashtra*; Erse, *athair*; Welsh, *awyr*.

**AGREE.** From Sans. *a*, to, and hard, the heart; *hrid*, id.

**ACCORD.** Lat., *accordo*; *ad*, to; *cor-d*, the heart. Hence,

**ACCORDING.** Dan., *accordere*, to agree; Fr., *malgre*, *bon-gre*, *gre*; Chaucer, *grè*.

If *accordare* were compounded of *ad*, to, and *chorda*, a string, as Skinner states, the letter *h* would have been retained; therefore, *accord* is a compound of *ad*, to; *cord*, Greek, *kear*, the heart. Therefore, *concordia*, *discordia*, *misericordia*, are all compounds of *cord*, the heart; the *d* is added to the strong cases. Thus, *accordingly*, means after mine own heart. *Ad*, to; *cordi*, heart; and *ly*, like. *Harp-sichord*, *harpechorde*, from *chorda*, a string. The *h* being present.

**AT.** Sans., *a*, to; *ati*, over; Zend, *aiti*, over; the *at* of *at-avus*; Lith., *at-eimi*, I come here; *at-dumi*, I give back; Scand., *at*, *ad*, *regit ablat. et genit.* “*A*” in, *motum notans*, *regit acc.*

**AND.** Goth., *jah*; Island, *og*; Egypt. R., *au*, and, also; Chinese, *keih*, and; Copt., *auo*; Irish, *agus*.

**AYE.** Scand., *ae*, *sempèr*, always, *accus. aevi ab aevi*, *nom. neut. g.*; Lat., *ævum*, an age.

**BAKE.** Ang. Sax., *bacan*; Ger., *backen*; Ger. Vet., *bach*; have their origin from the Sans. *bhaj*, to cook; Dan., *bage*; Island., *eg baka*, I bake; Baal, fire; Sax., *bælfyr*, bonfire.

**BAN**, Excommunication, Interdict. Ger., *bann*; Ang. Sax., *bannan*, to command; Sans., *bhan*, *loqui, dicere*, to speak, to tell. Therefore the primary meaning of to ban is to tell, to command either for or against, favorably or unfavorably. Hence are derived, to banish; *banns* (of marriage). Perhaps a *ban-dog*. Ger., *bannen*; Dan., *band*; Island., *bann*, *damnum*; Boreal., to *bann*, *excecrari*; Eng., *bane*; Scand., *bane*, *coedes*.

**BASH**, Talk. Scot., *beas*, speech; Sans., *bhash*, *loqui, dicere*, to talk.

**BATH**, To bathe. Ang. Sax., *boeth*; Ger., *bad*; *badon*, to wash oneself; Lat., *balneun*; Sans., *pātha*, water, the sea, from the root *pa*, to drink; hence Sans. *pana*, drink; Lith., *penas*, milk; Lat., *potare, potus, pontus*; Eng., beer; Ger., *bier*; Ang. Sax., *beor*; Hib., *potaim*, I drink; Russ., *pitj*, *id*; also Sans., *bād*, or *vād*, to bathe; Dan., *bad*; Island., *bad*.

**BANG** to. Lat., frango, to break; Goth., brak; Sans., bhanj, to break; Lett., braks, fragilis; Hib., brit, fraction; breadach, broken; Island., bret, fractio.

**BE**, to. Cymric, bi, bydd; Sans., bhū, to be; Sans., bhuta, a being; Ger., bin, I am; Ger. Vet., bim; Zend, bu; Lith., bu; Lat., fu, fui, bo, bimus, bam as ama-bam, fetus, fetura; Greek, φῦω, phuo; Lith., buti, to be; bu-wai, I was; buso, I shall be; Slav., by-ti, to be; budo, I shall be; Hib., fuilim, I am; ba-me, or budh-me, I have been; Goth., baua, I build. This verb bhu forms the suffixes of the different persons of various tenses in Latin. Dan., voere, to be; Celt., bod, being, perhaps Eng. body; bydd, bi, to be, has no present tense; imp. bum, I have been; Celt., bod., to be, means existence and place.

**BE**. A preposition and prefix, meaning "to, at, as far as;" in Ger., be, bei, a preposition, to, at; Goth., bi. This word is the final syllable of the Sans. prep. abhi, bhi, to, at, as far as, thus, beside; Ger., bei seite, to or at the side; Eng., by; Egypt. R., au, to be. In Sanskrit, an inseparable prefix.

**BEAM, OF LIGHT**. Ang. Sax., beam, beamian, to shine; Sans., bhama, lumen, a light, from the root bhā, to shine. Hence Greek, φᾶω, phao, φαίνω, phaino, and φημι, phemi. Perhaps Eng. fame. Dan., bom; O. Egypt. R., ama, sun-beams.

**BERRY**. Ger., beere; Ang. Sax., bere; Goth., basi, bacca, a berry, from the Sans. root bhaksh, to eat. Hence Greek φᾶγ, phag, to eat; faba, a bean. Dan., bær.

**BORN, OF**. O. Egypt. R., af, also flesh.

**BEAR**, to. Ang. Sax., *beran*; Ger. Vet., *bëro pario*; Scand., *barom gessimus*, *ec ber, gero*; Goth., *bar*, from Sans. root *bhri*, to bear or carry. Hence Lat., *fero*; Ger. Vet., *burdi*, onus; Eng., *burden*; *fardels*, bridge; *bark*, a ship; Hib., *beirim*, I bear, carry; Slav., *brjemja*, a burden; Ger., *brücke*; Goth., *bairan*, to bear, *brigga*; Chinese, *sang*, to bear; Sans., *bibhrat*, a bearer; Dan., *bære*; Celt., *veru*, to carry; Porth, subsistence.

**BARROW**. From Sans. root *bhri*, to bear or carry. Dan., *bor*. Perhaps *porto*, I carry, *bairn*. Dan., *barna*, child.

**BEFORE**. Ang. Sax., *beforan*. The *be* is the prefix meaning to or at, the final syllable of the Sans. *abhi*, to, at. Fore, Ger., *vor*; Ger. Vet., *fora*, for; Goth., *faur*, pro fur, from the Sans. preposition *pra*; Zend, *para*, before, in front, forth, distant. Hence Greek, *πρω*, pro; Lat., *præ*; Eng., fore is the positive of former, and superlative first. Ger. Vet., *furist*; Lat., *prior*, *primus*; Greek, *πρωτος*, *protos*; which are the comparative and superlative degrees of the Sans. *pra*; also Greek, *πριν* or *πραν*, *prin*, *pran*, before that; Dan., *for*. The Doric, the oldest Greek dialect, most resembles the Sanskrit.

**BEG**, to. From the Sans. root *bhiksh*, to beg; *biksha*, a beggar. Dan., *tigge*, *bede*. Hence Scot., *bedesman*, *beggerman*. Island., *bid*, I beg; Ger., *ich bitte*.

**BEHIND**. Ang. Sax., *hindan*; Ger., *hin* and *hintar*; Island., *handan*. The *be* means to, as far as; *hin* in Ger. means to, thither, backwards. I consider *hin* to be an accusative case of a demonstrative pronoun, having its origin in the Sanskrit demonstrative base *i*, that, the word place being understood; Sanskrit pronouns, standing alone,



had the power of expressing time and place, *vide* Bopp, Comp. Gram. The *d*, is the remnant of the comparative suffix *der* or *tar*, Sans. *tar*, the *er* omitted. The positive degree is *hin*; the comparative, *hin-der*; the superlative, *hind-most*, for *hindermost*. Therefore, *behind* is an adverb or preposition of the comparative degree, and means to that place more behind, or backwards. "*Hintar* has arisen from *hin*, a petrified accusative on which the Goth. *hina-dag*, this day, throws light." Bopp, Comp. Gram. Dan., *bag*, the back, behind; Goth. compar., *hinder*; sup., *hindumists*.

**BENEATH.** *Be*, to; and *neath*, contraction of *nether*; Ang. Sax., *nither*; Ger., *neider*; O. Ger., *nidar*; Island., *nedre*; these words are of the comparative degree, having the Sans. compar. suffix *tar* for the final syllable. The *nea*, *ny*, *nei*, and *ni*, are from the Sans. prep. *nī*, below, a prefix. *Ni* has its origin in the Sans. demonstrative base *na*, "that," which directs to what is distant. The three degrees of comparison, thus, *ni*, *nether*, *nethermost*. *Nethermost* hell. Therefore, *beneath* is a preposition or adverb of the comparative degree, meaning to a place more below. Dan., *afhængig*, hanging from, under. Island., *nedre*, *nedst*, *nedann*.

**BEEN.** Ang. Sax., *beon*, to be; Sans., *bhu*, to be.

**BEER.** Ang. Sax., *beor*; Ger., *bier*; Russ., *pitj*; from the Sans. root *pa*, to drink, *potare*; Hib., *potaim*, I drink; Greek, *πρω*, *pino*; Dan., *beer*; Island., *bad*, a bath.

**BIND.** Ang. Sax., *bindan*; Ger., *binden*; Goth., *band*, to bind; Zend, *basta*, bound; Pers., *bend*, to bind; Sans., *bandh*, to bind. Hence, Ang. Sax., *fast*, *faest*; Island. Vet., *fast*; Ger., *fest*; Eng., *firm*, *fast*; Lat., *funis*, *filum*, *fides*, *faith*, *fedus*; Lith., *banda*, cattle, because they are bound,



tied. Boundary. Bandāna. Cummerbund, a sash; Hung., bunda, a coat of sheepskin; Hib., bad, a bunch; badan, a tuft of trees; Armor., bod, a bunch, buisson; Hib., badh, love, friendship; Sans., bandhu, a friend; bandhana, a chain; Eng., bundle, fealty. Band of music.

BANDAGE. Dan., binde; O. Egypt. R., arf, to bind; Copt., orb, orf, to bind; Egypt., hak; Copt., hok.

BILL, BILLHOOK. Ang. Sax., bill; Sax. Vet., bill, a sword; Ger. Vet., billi; Sans. R., bhil, to cleave. Hence, Eng., billet. A bird's bill. Ang. Sax., bil; Pers., bil.

BETTER, BEST. Ang. Sax., betere, betest; Ger. Vet., baz, better; bezisto, best; Goth., batiza, batista. The positive degree of these adjectives is the Sans. bhad, good. Fortune. Greek, βελτιων, beltion, βελτιστος, beltistos. The "ter" is the Sans. compar. suffix *tar*. The st of best, and Greek istos, is the superl. suffix *ishta*. Pers., behter, better; behterin, best; Dan., bedre; Island., good, betre, best.

BITE. Ang. Sax., bitan; Ger. Vet., biz, to bite; Goth., bit, to bite; beita, bait, bitum, from the Sans. root bhid, to cleave, findere. Hence, Eng., to bait, a bait. Hib., birin, a little pin; bior, a sharp point. A bight; Dan., bide; Scand., bita, mordere, infin. m. ek bit, I bite; bit, morsus.

BLOW. Ang. Sax., blowan; Ger., blasen, from the Sans. *āma*, flare, to blow; Ger. Vet., blajan, blahan, blasan, to blow. Perhaps Eng. blazon. Blast. Bellows. Flachern, to flicher, to flare. Dan., blæse.

BOAT. Ang. Sax., bat; Scand., baatur; Sans., pota, from the root *pu*, purificare, to purify. Dan., baad. Purification by water. The t final is from the Sans. suffix *ta*,

which forms in Sanskrit abstract substantives, as, *prithu*, broad; *prithuta*, breadth. *Stri*, woman; *stri-ta*, womanhood. *Ta*, is the suffix of the perfect pass. participle, and is identical with the demonstrative base *ta*, "that," from whence is the Eng. "that." *Egypt.*, *ha*, an elegant kind of boat; *Chinese*, *chwán*.

**BOY.** *Sans.*, *bala*, a boy, from the root *bal*, to nourish; *balaka*, a boy. *Hib.*, *ballach*, a boy; *Dan.*, *barn*, a child; *Egypt. R.*, *aat*; *Island. and Goth.*, *barn*, *bairan*, to bear.

**BLAND.** *Lat.*, *blandus*; *Sans.*, *mand*, *exhilarare*, to exhilarate. Hence, *Hib.*, *meadhraich*, glad, joyful, merry.

**BRAHMA.** *Sans.*, *brahman*, according to Wilson, from *vrih*, *crescere*, to grow. I consider the *bra* of *brahma* to be the preposition *pra*, before. *Ma* is the *Sans.* suffix *man*, the termination of the pass. and middle participles, by which are formed substantives, as, *Sans.*, *sush-man*, fire, as "that which dries." *Ushman*, the burning. Therefore, *brahman* may mean being, or existing before.

**BREAK.** *Ang. Sax.*, *brecan*; *Goth.*, *brikan*; *Sans.*, *bhanj*, to break. Hence, *Lat.*, *frango*; *Hib.*, *brisim*, I break; *Lett.*, *braks*, fragile; *Fr.*, *debris*; *Eng.*, brittle, fragile, fracture, fraction, prism, fringe, perhaps *Frances*. *Madvig* gives *frag* for the root of *frango*; but what *frag* is, or what it means, or why it is the root, he does not inform us. *Celt.*, *bríw*, a bruise, a break; *tori*, to break.

**BLOOM.** *Ang. Sax.*, *bloma*, *blovan*, to flower; *Ger.*, *blume*, a flower; *blühen*, to bloom; *Ger. Vet.*, *bluon*, *pluon* id; *Goth.*, *bloma*, *flos*, a flower; *Sans.*, *pfuchch*, to expand into a flower, from *phal*, to produce fruit. Hence, *Greek*, *φύλλον*, *phullon*; *Lat.*, *folium*, *flos*, a flower; *Eng.*, *foliage*.

The final *ma* is the remains of the suffix of the mid. and pass. part. pres. Sans. *mana*, Greek *μενος*, *menos*. Therefore, bloom and blôma, substantives, mean that which blooms, or flowers. Dan., blomstre.

**BEND.** Ang. Sax., *bendan*; Ger., *biegen*; Goth., *bug*, to bend; Sans., *bhuj*, to bend. Hence, Hib., *bogaim*, I move; *bogha*, bow; Eng., *bow*; Greek, *φευγω*, *pheugo*; Lat., *fugio*; Dan., *boie*. Perhaps Eng. to budge. Island., *bende*, *boge*, *arcus*.

**BRING.** Ger., *bringen*; Sans., *bhri*, to bear, or carry. Hence, Greek, *φερω*, *phero*. Dan., *bringe*, to bring.

**BOON.** Island., *boon*, entreaty, preces.

**BRIDE.** Ang. Sax., *bryd*; Ger., *braut*; Ger. Vet., *brut*; Goth., *bruth*; Island. Vet., *bruda*; Sans., *prauda*, a bride. This substantive is from the pass. part. *prauda*, which means "carried" in a chariot at the head of a procession; from *pra*, before; and *vah*, *velo*, to carry. In China and Hindustan, the bride is to this day conveyed in a carriage, a sedan, palankin, followed by a company of friends with music, to the house of the bridegroom. T. B. Dan., *brud*.

**BRINK**, in nautical language, break, as the break or brink of the forecastle, *i. e.*, the extreme edge. Lat., *frango*; Sans., *bhanj*, to break. Perhaps also *brim*. Dan., *brink*; Eng. sea term, breakers. A breaker, a barrel, from Span., *bariko*. Island., *brim*.

**BROTHER.** Ang. Sax., *brothor*; Ger., *bruder*; Goth., *brothar*; Sans., *bhatri*. The root of *bhra* is uncertain. The *tri*, *ther*, is the Sans. *tar* or *tri*, and in words denoting affinity, has the meaning of agency. The *bhra* is probably

derived from *bhar*, to support; in that case, brother means the agent of support, or the supporter, as the stay of the mother, sisters, and younger brothers, after the father's death. So in a passage of Savitri, "When the husband of the mother is dead, that son is culpable who is not the protector of his mother." Greek, *φρατήρ*, *phrater*; Lat., *frater*; Hib., *brathair*; Russ., *brat*; Lith., *brotris*; Chinese, *te*, the law of supporting the parent is strictly observed in China; Austral., *bing-ngai*, *kumbul*; Pers., *bradr*; Hung., *testver*, *batya*. In China, on the death of the father, the eldest son becomes steward of the estate, for the benefit of the mother, brothers, and sisters. Also, Eng., *brat*; Dan., *broder*.

**BRIDEGROOM.** Groom, Ger., *brauti-gam*; O. H. Ger., *brut-gomon*, properly *braut-manu*. The Goth. base, *guman*, "man." Groom therefore means "man." In Lat., *ho-min*, *hemón*, Goth., *gu-man*, signifies the "born;" the *min* is found in *femin-a*, *wo-man*, and in *ge-mini*, "born together." Dan., *brudgom*. The *gu* is from the Sans. root *jan*, to produce, to bear; *mon* is Sans. *mana*, the termination of the part. middle and passive; in Greek, *meno*. Therefore, *go-mon*, *gu-man*, *ko-mon*, Lat. *homon*, mean being born, *i. e.*, a man; and *brut-gomon*, *bridegroom*, are *brideman*. O. H. Ger., *braut-mann*. Man, according to the Latin expression, is simply the being, as in Sans. *jana*, the born. Celt., *geni*, birth; Island., *brudgume*.

**BROW, Eye-brow.** Ang. Sax., *bræw*; Ger., *augenbraune*; Ger. Vet., *brâwa*; Sans., *blirû*. Hence, Greek, *ὀφρύς*, *ophrus*; Russ., *brovj*; Dan., *bryn*, *ocienbryn*; Egypt., *an-hu*, eyebrow; Copt., *noh*; Scand., *brun*.

**BROAD.** Ang. Sax., *brād*; Ger., *breit*; Goth., *braid-s*; Sans., *prithu*, broad, from the root *prath*, expandi, to be

expanded. Hence, Greek, πλατυς; Lith., platus; Hib., farsaing, width; Lat., pratum; Span., prato; Eng., plate, platter, Prado; Ger., platz, prater; Eng., place; Ital., piazza, prato; Dan., bred; Scand., breidur.

**BECAUSE.** O. Eng., by cause, a translation of Latin *causâ*. Because is a substantive, with the sign, by, of the ablative case prefixed. Fr., par, by; *ce que*, this which.

**BIDE** *ro.* Celt., bod, to be; Sans. R., bhû, to be; Dan., bic, to stay; Island., bua, habitare, byr, urbs, a byggin.

**BOTH**, is a compound of two words. Ang. Sax., ba-twa, butu, butwu, the ba and bu, and bo of both, is the prep. be, or by, meaning to, near to, the final syllable of Sans. prep. abhi, near to, towards; Ger., beide; Dan., begge, baade, compounded of bei, bi, near to; O. H. Ger., umbi, um, is a prep., signifying about, near to. The th, of both, and the final syllables of the other words, twa, tu, de, are the Goth. bai, ba, two, nom. pl. mas. and neut.; also nom. pl. bajôths. Slav., oba, both, o is a preposition; Greek and Lat., ambo, *am*, is a prep., meaning about, near to, as am-plector; Sans., ubha, both, "u" is a prep. and prefix; Zend, uba, both, "u" is also a prep. Thus each first syllable is a prep., having the same meaning, about, near to. The final syllable only, means two. Goth., ba, tva, two; Sans., dva, dwa, two; therefore, both signifies about, near to, two. "Bosworth, in his Ang. Sax. Diet., says batwa, butwu, signify, both two." The ba and bu are the preposition by, near to. In the word bufan, above, he allows bu means by, but in butwu, he says it means both. Twain, from Goth., tva; Sans., dwa, two. Twins. The Goth. ba is through aphæresis, from Sans., ubha, both. Both is perhaps simply a contraction of the Goth. bajôths, the nom. pl. of bai, both.

**BREAD.** Welsh, bara; Island,, braud.

**BRIEF.** A. Scand., bref, literæ.

**BARK,** a Ship, Barque. Scand., barken, barden; Dan., barke, bære, to bear; Sans. R., *bhri*; Goth., bar, to bear, or carry; Hib., beirim, I bear; O. Egypt. R., au, born of; Chinese, sang, to bear; Egypt., hui, barge of Socharis.

**BLOOD.** Scand., bloth, n. g.

**BURN.** Scand., ee brenni, uro, flammo, I burn; brand-rentis, a sword; Eng., brand; Sans., prush, to burn.

**BETWEEN.** Ger., zwischen; Sans., bhī, by, near to, and dwi, two; Ger., zwei, two; also twain, twins. Superl., betwixt. Twixt is the superl. of two, as deuxième is the superl. of deux. Between can only be used with reference to two parties; among or amongst, when three or more are concerned. Between signifies by, or near two. The *eme* of the French ordinal numbers is the superlative suffix, Lat. *imus*.

**BUDHA.** Sans., budh, cognoscere, to know; Zend, buhd, to see; Lith., bundu, to watch; budrus, vigilant; Russ., bdju, to watch; bodryi, a watchman, vigil; Slav., bûditj, expergefacit; Goth., bud, to command, biuda; Ger., bieten, gebieten, to bid; Erse, fodh, knowledge.

**BRUIT.** Sans., bru, dicere; Russ. Vet., billa, to speak; Lith., bilaju, to speak; Hib., bri, a word; bruidheann, speech; Scot., bruidhean, speech, tumult; bruidneach, loquacious; Cam. Brit., brud, a chronicle, a prophecy; brudiwr, a prophet; Greek, *ρημα*, rema, a word; Ger.,

speech, speech; Sans., *bhanj*, to speak; Hib., *faighim*, *faigh*, a prophet.

CANDLE. Ang. Sax., *candel*; Sans., *kan*, splendore, to shine. Hence Lat., *candeo*, *candela*; *canus*, hoary; Hib., *cann*, the full moon; Pers., *kandeel*; Island., *kinder*, fire. Perhaps Eng., to kindle; Chinese, *chuh*. The suffix *la*, Sans. *la*, has an active signification; candle, means shining.

CANDELABRUM. *Brum* is from the Sans. root *bhri*, *fero*, to bear, or carry; therefore, *candelabrum* is what bears or supports the candle. *Candela*, Dan., *lys*, a candle, *i. e.*, a light.

CALL. Ang. Sax., *cegan*; Sans., *kai*, sonare. Perhaps Greek, *καλεω*, *kaleo*, to call. Hib., *cail*, a voice. Perhaps Eng., *carol*. Hib., *cailbe*, a mouth; Dan., *kalde*; Island., *kall*; Celt., *cerdd*, a song; *ganu*, to sing; *galw*, to call.

CANAL. Lat., *canalis*; Sans., *khani*, *fodina*, from the Sans. *khan*, to dig. Hence Greek, *χανω*; Ger. Vet., *ginem*, *ginóm*, to gape; Ger., *gähne*, I yawn; Ang. Sax., *cina*, *rima*; *cinan*, to gape; Chinese, *kow*; Dan., *canal*.

CEREMONY. Lat., *ceremonia*. The *cer*, through the Lat. *creo*, I create, make, from the Sans. root *kri*, to create, to make. The *mon* is the Sans. suffix *man*, from the suffix of the middle and passive participles, in Sanskrit, *mana*, in Greek, *μενος*, *menos*; thus, *kri*, to make, forms *kriyamāna*, being to be made, made. The “*y*,” in Lat. “*ia*,” is the Sans. suffix *ya*, which is the suffix of a Sans. gerund, and has the meaning of after, with, through; thus, *nir-gam-ya*, after going out, from *gam*, to go. Dan., *cercemonie*.

**CHAMP.** Sans. R., cham, edere, to eat; Dan., tygge, to chew.

**CHANT.** Ang. Sax., geddian; Sans., chan, sonare, to sound; Goth., hana, a cock; Lat., cano, I sing; Chinese, ch'hang; Lat., gallus? Dan., cantor, chanter; Island., kued, I sing; Eng., to coo.

**CHANTICLEER.** Sans. R., chan, to sound; Celt., can, a song, cantus.

**CHARIOT. CAR. CART.** Ang. Sax., craet; Ger., karre; Sans., char, ire, to go. Hence Lat., curro, currus; Greek, kuro; Hib., cara, a leg; carachad, moving; carachd, motion. Perhaps carack, a ship. Ger. Vet., hor-se celer; Ang. Sax., hors, horse; Dan., karret; Eng., car, carriage.

**CHURN.** Ang. Sax., cernan, to churn; Ger. Med., quirn, kurn, a churn; Goth., qairnus, a mill, kaurn; Ger., korn, kernen; Sans. R., jri, conteri, to be beaten together, to grind. Hence Russ., zerno; Slav., zrzeju, maturesco; Lith., girna, a millstone; Russ., schernov id; Scot., quern; Dan., kjerne.

**CLEAVE.** Ang. Sax., cleafan; Ger., splitter, splinter; Scand., ec clyf, I cleave; klufo, they clove; Ger. Vet., splitar, id; Ger. Mid., splize, scintilla; Ger., spalte, a cleft; Goth., skaida, I separate; Sans. R., chhid, scindere, to cut. Hence Lat., scid, scindo, I cut; Greek, σχιδ, schid, σχιζω, schizo, I separate; Goth. Mid., schite, I cleave; Lith., skaldau, I cleave; Hib., scaithim, I cut off; spialim, I dilacerate; Amerik., to spill, to cut; Sans., chhind, scind; Greek, σκινδ, skind; Eng., spile, splinter, scathe; Span., spada, a sword, spade, shovel; Dan., klove; Erse, skoiltea,



cleft; Egypt. R., blm, to cut, incline; Copt., beh; Egypt., hska, to cut in pieces.

**CHARACTER.** Lat., character; Greek, *χαρακτηρ*, *charakter*; from Sans., *kara*, a hand, a letter, as *a-kara*, the letter "a." From the root *kri*, to make. The *ter* is the Sans. suffix of agency, *tri*, *tar* meaning *faciens*, factor, the doing, or agent; *e. g.*, *kri*, to make; *kartri*, a maker; *gam*, to go; *gantri*, a goer; *pach*, to cook; *paktri*, a cooker. The *er*, in these words is a remnant of the Sans. *tar*, or *tri*. From *kri*, to create, come, Hib., *caraim*, I perform; *ceard*, an art, a trade; Cam. Brit., *creu*, to form; Island., *ger-dh*, an action; Dan., *charakteer*.

✓ **COAL.** Ang. Sax., *col*; Ger. Vet., *colo*; Sans., *jwal*, *flammaré*, to burn; Hib., *gual*, coal; *guallaim*, I blacken, I burn; Ger. Vet., *wallu*, I am hot; *walm*, heat; perhaps Eng., warm, warmth; Hib., *gal*, heat; *galla*, beauty; *gallad*, a lass; *gala*, day; Chinese, *mel*; Dan., *kul*; Island., *kol*.

**COLD.** Ger., *kalt*; Sans., *jala*, cold; Lat., *gelu*, glaciers; Fr., *glace*; Goth., *kalds*, cold; Lith., *szaltas*, cold; Hib., *gil*, water, from Sans. *gal*, to flow; Chinese, *han*; Dan., *kulde*; Island., *kalldur*.

**COME.** Egypt. R., *ai*, to come; *amn*, to approach; Ger., *komme*, *kam*; Goth., *qiman*, to come; Sans., *gam*, *ire*, *adire*, *abire*, to go, to go to, to go from; Chinese, *lae*, come; Dan., *komme*. To go, and to come, are from the same Sans. root, *gam*. Island., *kem*. *χο*, of *ερχομαι*.

**COWL.** Ang. Sax., *cufle*; Sans., *chil*, vestire; Hib., *ceilim*, I conceal; *caille*, a vail; Lat., *celare*, to conceal; Ger. Vet., *hilu*, I conceal; Eng., *helm*, hide.

**COW.** Ang. Sax., *cu*; Ger., *kuh*; Ger. Vet., *chuo*; Sans., *go*; Lett., *gów*; Dan., *ko*; O. Egypt. R., *ah*; Copt., *ahē, ēhē*; O. Egypt., *aua*, a cow, *ha*; Copt., *ehe*.

**CORRODE.** Lat., *cor-rodo*, *con* and *rodo*; Sans., *rad*, *fodere*, to dig; Lat., *rodo*, to gnaw, *radex*; Eng., a root, a radish; Dan., *oræde*.

**CREATE.** Lat., *creo*; Sans., *kri*, to make, create; Cam. Brit., *creu*, to form; Ger. Vet., *karawan*, to prepare; Hib., *caraim*, I perform; Greek, *χαιρ*, *cheir*, a hand; Lith., *kair*, a hand; Dan., *skabe*; Celt., *creu*, to create; *cread*, creation; Gael., *ceard*, *caird*, a worker.

**CHAR, to, Charwoman.** Sans., *kri*, to do; *kar*, to perform; Cymric Celt., *creu*, to create; Sans. R., *char*, to do; Eng., *gar*, to make; Dan., *djore id*.

**CROON, to.** Sans., *krand*, to lament.

**CROW.** Ang. Sax., *ceo*, *craw*; Sans., *karava*, a crow, from *ka*, and *rava*, sound=the sound *ka*; *rava* is from *ru*, to sound. Hence Greek, *κοραξ*, *korax*, *corvus*; Dan., *krage*; Scand., *geri*, *gera*, dat. *e*.

**CRUEL.** Lat., *crudelis*; Sans., *krudh*, *irasci*, to be angry; Hib., *corruidhe*, anger; *corruigh*, fury; Dan., *grum*, *grusom*; Ger., *grausom*.

**CUT.** Lat., *culter*, a knife; Sans., *krit*, to cut; Lith., *kertu*, *cædo*, I kill; Slav., *korju*, I cleave; Dan., *skjære*.

**COULTER.** Lat., *culter*; Sans., *krit*; Hib., *cuirc*, a knife; Ital., *coltello*; Fr., *couteau*; Dan., *kniv*.

**CONTRARY.** Lat., *contra*, against; *contrarius*. Con is the Sans. *sam*, cum, with; Greek, *συν*, *sun*. Tra is the suffix *tar*, of the comparative degree. The *riu*, of *rius*, may be the termination of the Sans. genitive *sya*, and signifies of, or belonging to.

**CORDIAL.** *Cordi* is the dative of Lat. *cor*, a heart; Sans., *hard*, a heart. The “*a*” is the “*a*” of *talis*, such; the “*l*” is a remnant of *lis*, like, resembling, from Sans. *dris*, like, resembling; therefore, *cordial* is what resembles the heart. The dative case is placed after adjectives of similitude; therefore, *cordi* is the dative.

**CONVEY.** Lat., *conveho*. Con, Sans. *sam*, with; and Sans. R. *vah*, *veho*, to carry, in a carriage.

**CASES.** The case terminations are for the most part pronouns. In the more sunken, insensible state of the language, the spiritually dead case terminations are in their significations of space, replaced, supported, or explained by prepositions, and in their personal signification by the article.

**CHURCH.** Dan., *kirke*; Caled., *kirk*. We hear University men declare from the pulpit, that this word is derived from the Latin and Greek *ἐκκλησία*, *ecclesia*, that is, a Scandinavian or Celtic word from a Greek word, which is unusual, and contrary to rule. They had better have suggested the word *κέρκις*, *kerkis*, the seats of a theatre, so called from their wedge form, sloping down from above; and as the *pulpitum*, *thymele*, was placed in the orchestra by the Greeks in front of the stage, which was called *pulpitum* by the Romans, the two words might have come from the same place. I cannot help thinking that *kirk* is from some

Celtic Druidical word, meaning circle, or stones, and not from the Latin *circus*, nor Greek *κυριακος*.

**CONCORD.** Lat., *concor(d)*. Con, Sans. *sumi*, with; and *cor(d)*, Sans. *hrid*, the heart. Sans., *suhridam*. The Sans. proves that *cord* means "heart," and not *chorda*, a string; also, *misericord*. Goth., *armahairts*, pitiful.

**CULOUS.** Lat., *culus*, a suffix, ridiculous. *Culu* is from Sans. *kara*, making; hence ridiculous, making to laugh; *piaculum*, that which makes to atone; *spectaculum*, that which makes to see; *poculum*, makes to drink; *baculus*, makes to go; *reticule*, which makes to hold; not a diminutive, not a little net. Madvig says, *culum* denotes the means or implement, but as usual does not explain why. *Kara* is from Sans. *R. kar*, to make; O. Eng., *gar*, to make.

**CROUS.** Lat., *crus*, *crum*, from *kar*, to make; ludicrous, causing enjoyment; *lucre*, *lucrum*, causing to pay, gain.

In the words *reticulated*, *opus reticulatum*, see walls of Hadrian's villa, Tivoli, the meaning of diminution is neither expressed nor understood.

**CRE.** Suffix, from *kar*, to make; *sepulcre*, *sepulcrum*, that which makes to inter; *fulcrum*, that which makes to support.

**CLE.** Spectacles, *kri*, to make, to see.

In Latin, *ulus*, not *culus*, has a diminutive signification, as *hortulus*, a little garden; Ital., *vicolo*, a little street, from *vico*.

**CHURCH.** Ang. Sax., *kiric*, pro *kirc*; Ger., *kirche*; Ger. Vet., *kiricha*; Icel., *kyrkia*; Sans., *griha*, from *gra*,

capere, to take; this is very doubtful. E. W. Eichhoff shirks the derivation of church, and Schoebel also.

**DAY.** Ang. Sax., *dæg*; Ger., *tag*; Island., *dagur*; Goth., *dags*, *daga*; Sans., *div*, to shine, splendere; Camb. Brit., *diev*; Hib., *dia*; Armor., *diez*, *dies*, a day; Lat., *sub divo*; Dan., *dag*.

✓ **DIVINE.** Lat., *divus*; Sans., *div*, to be bright; Greek, *διος*, *dios*; Lat., *deus*; Sans., *dyu*, a day; Celt., *di*, *dia*.

**DIE, TO.** Ang. Sax., *dydan*, to die; Sans., *da*, to cut off, to separate, *abscindere*, *desecare*; Greek, *δαίωμαι*, *daiomai*, to part; Camb. Brit., *de*, to part. Dead, a parting, a separation. Austral., *tetti*, to be dead; Chinese, *wang*, to die; Island., *daude*, and Goth., *dauths*, death; Island., *dey*, to die.

**DEUS.** Sans., *deva*, from root *div*; Egypt., *ha*; Copt., *hoou*.

**DEED, To do.** Sax. Vet., *dóm*, I do; Ger. Vet., *tóm*; Ger., *thue*; Sans., *dha*, *ponere*; Zend, *dha*, to do, to make; Slav., *dje-jû*, I do; Hib., *deanaim*, I do; Goth., *deths*, a deed. The "th," and the final *d*, of deed, are from Sans. suffix of the perf. pass. part., *ta*. From *da*, to give, *datta*; Lat., *datus*, given; *dha*, to do, *dhatta*; Goth., *dedi*, done, deed. The final "d" of deed, loved, filled, buried, &c., from the same suffix, *ta*; also the final *t* in the Ger. "that," done, a deed. Dan., *daad*.

✓ **DAUGHTER.** Island., *dooter*; Ger., *tochter*; Ang. Sax., *dohtor*; Dan., *datter*; Goth., *tohtar*, *duhtar*, *dauhtar*; Sans., *duhitri*, from *dub*, to milk, *mulgeo*, and *tri*, the suffix

of agency; Hib., duighaim, I drink off; Scot., deoghail, to suck the breast; Goth., tuh, to draw. Daughter means suckling; oue who suckles another; from duh, to milk. Chinese, neu; Hib., dear.

**DEAL**, ro. Ang. Sax., daelan, to deal; dael, a part; Ger. Vet., tail, teil, a part; tilo, deleo; Goth., dails, a part; Sans., dal, findi, to be divided. Hence Lat., dolo; Hib., dail, a portion; dailim, I deal out, I give; duil, partition; duillean, a spear, a pin; duille, a leaf; Chinese, keaou, dealing; Lith., dalis, a part; daliju, to divide; Eng., to deal out cards; that is, divide a pack of cards. A great deal, is a great division.

**DOLE**, ro. From Sans., dal, to be divided. Deal, is division. Dan., dele, to deal.

**DICTATE**. Ang. Sax., dihtan, to dictate; Goth., tih, gateiha, I say; taikjna, I show, tell; Sans., dis; Zend, dis, to shew; Lat., dico, I tell; decus, honor; Greek, δεικνυμι, deiknumi, I shew; Dan., dictere.

**DIS**, in composition, as in Disagreeable. Sans., dus, dur, malus, bad, difficult; Greek, δυσ, dus; Lat., durus; Hib., do, as dodhail, bad luck; Lith., durnas, a fool; Greek, δυσμενης, dusmenes, δυσδαιμων, dusdaimon, unhappy; Eng., dif, in difficult. Desdemona. The Sans. root du, vexare, to vex; to afflict, dolore afficere.

**DOUBLE**. The dou is the Sans. dwa, two; Lat. and Greek, duo; the b is for euphony, as in the word humble; the le is a remnant of lis, Sans. dris, like, resembling. Thus, double, means like two. The root is Sans. dris, to see; Greek, δερκω, derko, I see; Hib., dearcaim, I see; Dan., dobbelt; Ger., doppelt.

**DIM.** Ang. Sax., *dim*; Sax., *old*, *thim*, *obscure*; Ger. Vet., *demar*, *twilight*; Sans., *tamas*, *darkness*; Sans. R., *tam*, *dolere affici*, *to grieve*; Lith., *tamsa*, *darkness*; *tamsus*, *obscure*; Lat., *densus*, *dense*; Hib., *teim*, *dark*; *teimhen*, *darkness*; *teimheal*, *an eclipse*; Eng., *dimness*; Dan., *dum*; Celt., *dwys*, *dense*; Egypt. R., *achch*, *darkness*; Copt., *chaki*. A gryphon.

**DEXTEROUS.** Lat., *dexter*, *right*; Sans., *daksh*, *dexter*, *aptus*, *rectus*, *right*, *fit*. The first syllable, *dex*, is the Sans. *daksh*; the *ter* is the Sans. comparative suffix, *tar*, as also in *sinister*, *left*; the *ous*, is the *us*, the Lat. suffix of the nom. case masculine, as *dexterus*, *aptus*, and is derived from the Sans. pronoun *ya*, which, *he*, *the*. In Ger., *der*, *the*, is still perceived in the suffix of adjectives, thus we say, *guter*, or *der gute*, not *der guter*; so *us*, in the Latin, and *ous*, in English, means “*the*.” *Bonus* means the good man, because *us*, is *ya*, *he*; *bona*, the good women, because the *yā*, with a long *a*, means *she*. Chinese, *yew*; Celt., *dcheu*, the *right*, and the *south*; *cledd*, the *left hand*, and *north*, is called *gogledd*.

**DARE.** Ang. Sax., *dear*; Ger. Vet., *tarr*, *darr*; Goth., *gadars*, *audere*, *to be bold*; Sans., *dhrish*, *to dare*; Pers. Cuneiform, *darsh*; Zend, *darsh*, *to dare*; Greek, *ἁρσεω*, *tharseo*, *to dare*; Lat., *au-deo*; Hib., *dasachd*, *boldness*; Ger. Vet., *tarst*, *thou darest*; Chinese, *kan*, *I dare*; Austral., *ma*; Lith., *drasus*, *bold*; Greek, *θρασευε*, *thrasus*, *bold*; Dan., *tor*; Celt., *der*, *trust*, *confidence*; *taer*, *bold*; Island., *diarfur*, *bold*, and *daare*.

**DO, TO.** Ang. Sax., *don*, *I do*; Ger. Vet., *tom*, *I do*; Sans., *dha*, *ponere*, *to put*; Zend, *dha*, *to make*, *create*; Sax. Vet., *dom*, *I do*; Ger., *thue*; Lat., *in compos.*, *abdo*,

condo, credo; Hib., deaneim, I do; Slav., dje-ju, I make; Dan., giore, to do.

DEED. Goth., deths, theme dedi, made, done; Hib., dan, work; Sans., *dhā*, to put, place. The final *d* of deed is the Goth. *di*, the Sans. suffix of the perf. pass. part. *ta*; Lat., tus; Eng., ed. In Sax. Vet., dad, a deed; O. H. Ger., tat; Ger., that; Slav., dje-lo, a work; Dan., daad, a deed.

DOMAIN. Sans., *dhaman*, domus, a house, from Sans. root *dhā*, ponere, to place; Hib., daim, a house, a church. Duomo; a dome, domicile, domestic. The *man* of *dhamān*, the *m* of daim and domus, are the Sans. suffix *māna* of present and perf. pass. and mid. participle, in Greek *menos*, and means made or done; as *dha*, to place; *da-damāna-s*, what is placed or builded. Dan., domaine. The Sans. long *a* became short *ä*, in Zend; and *ε*, *ě*, in Greek.

DOOR. Ang. Sax., duru; Goth., daur; Sans., *dwar*, a door; Hib., dor, doras, a door; Lith., durrys; Greek, *θύρα*, thura; Lat., foris; Pers., dur; Ger., thür; Russ., dverj; Dan., dor; Welsh, dôr; Island., dyr. Compare Horne Tooke on the word, Door.

DOWN. Zend, *da*, to lay; Dan., duun; the pass. part.

DONOR. Lat., do, I give; dator, giver; Sans., *datri*, a giver, donor; from Sans. root *dā*, to give. The final "r" is a part of the Sans. suffix of agency, *tar*, *tri*; as Sans. *dā*, to give; *datar* or *datri*, giver; thus, "do, I give;" donor, dator, giver. Eng., give, giver; Ger., gehen, to give; geber, giver; Lith., dumi, I give; Slav., damj id; Greek, doo; Hib., daighim, I give; dailim id; Camb. Brit., dodi, to give; Chinese, pe, I give.



**DUGS.** Mammæ, from Sans. *duh*, to milk.

**DROP.** Ang. Sax., *dropa*, a drop; *driope*, to drop; Ger. Vet., *trib*; Goth., *drib*, *pellere*, to drive; Sans., *dru*, *currere*, to run, to flow; Greek, *δρεμω*, *dremo*, to run; Lith., *drimba*, it drops; Hib., *driogaim*, I drop, I trickle; *drabh*, a carriage; *drosky*, a carriage; Greek, *τρεχω*, *trecho*, I run. The river *Drave*, from Sans. *dravas*, flowing. Eng., to dribble, drip-stone, dripping; Austral., *por-ka-kil-li-ko*, to be dropped; Dan., *draabe*, a drop.

**DRY.** Ang. Sax., *drig*, dry; Ger. Vet., *trukān*, to dry; Sans., *drakh*, to dry; Island. Vet., *thurka*, to dry; Chinese, *kan teih*, dry.

**DREAM.** Sax. Vet., *drôm*, sleep; Ger., *traum*; Ang. Sax., *dream*, joy; Sans., *drai*, *dormire*, to sleep; Slav., *drjemati*, to sleep; Eng., *dormitory*; Dan., *drom* and *dromme*, to dream; Island., *draumur*, sleep.

**DUAL.** Lat., *dualis*; *du* is the Sans. *dwa*, two; Lat. and Greek, *duo*; the “*a*” is a vowel of conjunction; the *l* is a part of *lis*; Eng., like; Sans., *dris*, resembling, like. Thus, *dual* is like two. Hence Eng., *duel*.

**DUST.** Ang. Sax., *dust*; Sans., *tusta*, dust.

**DRUID.** Cymric, *derwydd*, from *derw*, the oak; Sans., *dru*, and *gwydd*, a wise man, from Sans. root *vid*, to know.

**DIGNITY.** Lat., *dignitas*; Sans. R., *dik*, *monstrare*, to show, to point out, and *tas*, *vedic tat*, signifies making; thus, *dignity*, making to show; i. e., distinguished. Hence Lat., *dico*; Greek, *δεικνυμι*, *deiknumi*, I show; Dan., *værdige*, to dignify; *værdighed*, dignity. The suffix, “*tat*,”

has become *hed*, in Danish; this Dan. *hed* resembles the Eng. *hood*, *head*, *womanhood*. *Dignus* means *shown*, *marked out*; the suffix *nus*, is the Sans. *na*, the suffix of a perfect pass. participle.

DOUBT. Ger., *zweifel*; Goth., *tveifls*; Lat., *dubium*. The Sans. *dwi*, *two*; Ger., *zwei*; Goth., *tvai*; forms the first part of each word; in Lat., *duo*. The *t* is the Sans. *ta*, the postfix of the pass. participle.

DOMESTIC. Lat., *domesticus*; Fr., *domestique*, from *domus*, *house*; and the Sans. suffix *ka*, meaning *of*, or *belonging to*; therefore, *domestic*, *of*, or *belonging to the house*. Also in *musikal*, *of*, or *belonging*, *appertaining to musik*, and the *k* of *musick* means *belonging to song*, *to the Muse*; and the *l*, a part of *lis*, *like*. The *do* of *domus*, from Sans. *dha*, *ponere*.

DRILL, *to*, *Make a hole*. Ger., *drillen*; Sans. R., *tar*, *tri*, *to step beyond*, *to place beyond*; thus, *nostril*, the hole of the nose; *spandril*, the hole at each side of an arch, occupying the space between the arch and the square-headed moulding, *i. e.*, the hole of the span.

DISPATCH, *to*. Egypt. R., *aspu*.

DID. Ang. Sax., *ic dyde*, *thu*, *du dýdest*, *hyre dyde*, also *gedyde*; Goth., *dedi*, *factum*; Sans., *dadâ*; Root, *dha*, *to do*. The Goth. *tauya*, *I do*, and the Lith. *dawau*, are from Sans. *da*, *to give*. O. Sax., *dēda*, *dedos*, *deda*; O. H. Ger., *teta*, *tati*, *teta*, *present is tuom*. The final *d* of *did*, is the *d* of *dha*. The final *d* of *had*, is the *d* of *dha*.

D. The final *d* in the following words, is derived from, is a remnant of, the Sans. root *dha*, *to do*. The auxiliary verb

*dha*, to do, as a suffix, forms the imperfect and præterite tenses of some verbs in northern languages; this suffix is *de* in Ang. Sax. and Island.; *da*, O. Sax. and Scand.; *ta*, O. H. Ger.; *te*, Ger.; *da*, Goth.; *da*, Franco-theotisca. Thus, Ang. Sax., *ic dyde*, I did; Franco-thetisco, *ich machon*, I make, I do; *ich machoda*, I made, the final vowel is here preserved; *ich hauon*, I have; *ich hafda*, I had; *ich wille*, I will, *volo*; *ich wolda*, I would; *ich scal*, I shall; *ich scolda*, I should; *ich magh*, I may; *ich mogta*, *magta*, I might; *ich kan*, I can; *ich kunde*, I could; *ich muss*, *ich muoste*, I must; Iceland., *æg heffe*, I have; *æg hefde*, I had; *æg vil*, *æg vilde*, *æe skal*, *æg skillda*; Goth., *mosta*, I must; pres. *mot*; *skal*, pres. *skulda*, I should, præterper. The Sans. verb, *dha*, is admirably retained in O. Sax. *dom*, *dos*, *dot*, or *dod*; Sans. *dadhami*, *dadhasi*, *dadhati*, I do, &c. The original long Sans. *a* of *dha* is retained in O. H. Ger. *tat*, and O. Sax. *dad*.

EAT. Ang. Sax., *etan*, to eat; Sans., *ad*, to eat; Lat. and Greek, *edo*; Lith., *edmi*; Slav., *jadmi*; Chinese, *che*, to eat; O. Egypt. R., *am*, to eat; Copt., *ouôm*; O. Egypt. R., *ama*. Am-t, devourer. O. Egypt., *kaka*.

ED. A suffix of the perf. and pres. pass. part., as beloved, said, burnt, for burned. This is the *tus* in Latin, as *amatus*; in Sans., *ta*, the suffix of the pass. part. perf., as *da*, to give; *ḍatta*, given; in Goth., "*da*," as *tamida*, tamed; in Zend, "*to*," as *bas-to*, bound; in Lith., "*tas*," as *myl-i-tas*, beloved. The Sans. "*ta*" has its origin in the pronominal base *ta*, the, that.

EACH. Ang. Sax., *ænlipig*; Sans., *eka*, one, each, from the combination of "*e*," that, and *ka*, which? who? the interrogative base. The Greek *κατερος*, *ekateros*, is the comparative of *eka*; Sans., *ekata*, one of two persons;

Lith., ni-ekas, no one; Heb., echad, one; Hib., each, any; neach, any one, one, he; neach-tar, neither; Chinese, mei, each. Hence Lat., æquus, just, *i. e.*, single.

✓END. Ang. Sax., ende; Ger., ende; Goth., andeis, theme andja, end; Sans., *anta*, the end, death; Chinese, tsin; O. Egypt. R., ark, conclusion; Copt., olk; O. Egypt., asf. Inpu.

ENTER. Ang. Sax., innan, to enter; Ger., eintreten. The roots, or themes, *ter* and *tre*, are from the Sans. *tar*, *tri*, to go over, or beyond. Hence Eng., to tread; the *thre* in threshold. Lat., *trans*; the *tra*, in *in-trare*. The *en* is *in*. Thus, to enter, means to go beyond, in, or into. The Latin preposition *inter*, among, is compounded of the same words.

EQUAL. Ang. Sax., efen; Lat., æqualis, from Sans. *ekas*, one. The *lis*, the “*l*,” is the Sans. *dris*, like, resembling. Thus, equal is like one. Celt., eisor, an equal.

EVIDENT. Lat., evidens. The *e* is the Latin preposition, from, out of, which has its origin from the Sans. prep. *ati*, over, beyond; the “*vid*” is the Sans. root *vid*, *percipere*, *sentire*, to perceive, to know; Lat., *video*, I see; the *ent*, Lat. *ens*, is the suffix of the part. pres. tense act., derived from the same part. of the Sans. verb neuter substantive, *as*, *esse*, to be, viz., *sati*, the being; in Zend, the participle is *ant*, being; Lat., *sens*, being, in *ab-sens*. From the Sans. root, *vid*, spring Greek *ιδ*, *id*, *ειδον*, *eidon*, I saw. *οιδα*, *oida*, is the same as Sans. *veda*, I know. Goth., *vait*, I know; *wita*, I observe; Eng., I *wis*; Ger., *ich wisse*, I know; Hib., *feth*, science; Camb. Brit., *gwyz*, *id*. *fiosach*, knowing; Boruss. Vet., *waidimai*, we know; Lith., *weizdmi*, I see; Sans., *vedmi*, *weidas*, a face; Slav., *vjemj*, I know.

## EVIDENT, Seeing from.

**ERUDITE.** Lat., *erudio*, to make to hear, *eruditus*. The *e* is the Latin preposition *e*, from, out of Sans., *ati*, over, beyond; the *r* is for the sake of euphony; the *ud* is a part of the Lat. *audio*, I hear; Sans., *sru*, to hear; the “*i*” is the conjunctive vowel of the tenth class of Sanskrit verbs, and of the fourth conjugation of Latin verbs; the “*te*,” Lat. *tus*, is the suffix *ta* of the Sans. part. perf. pass., which has its origin in the demonstrative pronoun *ta*, that. Therefore, *erudite* means, having been made to hear from somebody, or something. Hence Greek, *κλυω*, *kluo*, I hear.

**EVIL.** Ger., *uebel*; Goth., *ubils*, from Sans. “*a*,” negative, and *bala*, vis, power; *abala*, weakness; Chinese, *tae*; Egypt. R., *ban*, evil, *sin*; Copt., *boni*, *bōn*; Egypt., *hu*; Copt., *houu*.

**EXTEND.** Lat., *extendo*; *ex*, from, out of; *tendo*, to bend; Sans., *tan*, to extend, to make. Hence Greek, *τενω*, *teino*, I bend; Lat., *tenuis*, tencer; Eng., *tender*; Goth., *thanja*, I bend; Russ., *tonju*, *tenuo*; Hib., *tana*, thin, slender, weak; Camb. Brit., *taenu*, to spread; Eng., *tenuity*, perhaps thin; Celt., *tynu*, I bend.

✓ **EARTH.** Goth., *airtha*; Sans., *dhara*; Welsh, *daiar*; Armor., *duar*; Sans. R., *dhri*, *tenere*, *ferre*, *gerere*; Dan., *jord*; Scand., *hertha*.

**ER.** A suffix of agency; giver, singer. Ang. Sax., *er*, sanger; Lat., *tor*, *ter*, as *dator*, *mater*; Greek, *tor*, *ter*, as *γεντωρ*, *genitor*, *γενιτηρ*, *geniter*; Veda, *tar*, *datar*, giver; Zend, *thra*, *doithra*, seeing, the eye; Goth., *thra*, *maurthra*, murder; Eng., *ther*, mother; O. H. Ger., *tar*, *hlahtar*, laughter; donar, thunder; O. Sax., *thunar*; Ang. Sax.,

thunor; Lat., *tru*, *tonitru*, thunder; Sans. R., *stan*, to thunder. Sans. suffix of the future participle, *tar* and *tri*, which forms nouns of agency and affinity, and means agent or doer, as Sans. *matar*, mother, the agent of producing, she that brings forth; *patar*, father, root, *pa*, to nourish, to rule, to defend, *servare*, *tueri*, *sustentore*, and *tar*, the agent; therefore, father means the nourisher, or defender. Dan., *bager*, baker, the agent of baking; Veda dialect, *dâtar*, giver. The root Sans. *tri*, means to overstep; also to accomplish, to fulfil. Hib., *teoir*, *genteoir*, a begetter, a planter; Island., *tur*, *prestur*, pastor.

**EXILE.** Lat., *exul*, *eksul*, from *ex*, from, out of; and Lat., *salire*, Sans. R., *sal*, to move oneself. Therefore, exile, to move oneself from one's country.

Perhaps *exalt*, and *exult*, and *insult*, from *ex*, out of; in, against; and *salto*, to leap, from Sans. root, *sal*, to move oneself; therefore, to insult, means to move oneself against another.

**EYE.** Dan., *œie*; Ang. Sax., *eage*; Ger., *auge*; Goth., *augo*, older word, *auhan*; Sans., *aksha*, an eye, from Sans. root, *aksh*, to see. The suffix *a*, of *aksha*, has the power of forming abstracts, thus, *aksha*, means seeing. The Sans. *aksh*, has become in Greek, *ok*, *ok*, and *op*, *op*, *optomi*, *optomi*, I see; in Lat., *oc*, of *oculus*, thus, the *oc* of *oculus* means to see; the *ulus*, *kulus*, from Sans. *kri*, to make, signifies making to see. Junius derives *auge* from Greek, *αυγη*, *auge*, splendor. Minshew derives eye from Greek, *ειδω*, *eido*, video. O. Egypt., *iri*; Copt., *allou*; Chinese, *yen*; Island., *auga*; Sans., *akshan*; Goth., *augan*, an eye.

**ETHCLIPSIS.** Is the elision of *m*, when the next following word begins with an *h* or vowel, as, mult. *ille*, for

multum ille; this is in accordance with the Sans. anuswara. The anuswara, "echo," is a thick nasal sound like the "n" at the end of Fr. garçon. A concluding *m*, followed by semivowels, *y*, *r*, *l*, *v*, by sibilants, and *h*, passes into anuswara, thus, tasyam, in this, becomes tasyan before ratrau; also, in Latin, "m" is heard before *m*, *b*, and *p*, but *n* before the remaining consonants, as, comburo; but concipio, condo; tum, but tunc. The Greek changed *m*, the sign of the Sans. accus., into *v*, *n*, and *a*, by the same law. In Goth., *m* becomes *n* before *bn*, *d*, and *t*.

EAST. Ger., ost; Scand., austur; perhaps Sans., *ud*, to rise; Greek, εως, eos; O. Egypt. R., abt, ibt; Copt., iebt; Chinese, tung. The final *t* is a part of O. H. Ger., os-tar, and means towards.

EARL. Scand., iarl; acc. pl., iarla, comites; Lat., comes, from cum and eo. Perhaps iarl, from Sans. *i*, ire, to go.

EIGHT. Scand., aatta; Sans., ashtan.

EVEN, EVENING. Ger., abend; Goth., anda-nahti. The *e* and *a* signify at, or to; the *v*, *b*, inserted for euphony; the en, end, a part of the Goth. anda, signifying ante, before; Vedic Sans., anti, near. Not from Goth., andya; Ger., ende, the end; Sans., anta. Anda-nahti, signifies fore-night. The word night is omitted in Ger. and English. Also, in Goth., anda-numfts, signifies acceptance, the taking in front of. Even, signifies to the fore.

FAGGOT. From Sans., *pas*, ligare, to bind. Hence Lat., fascies, fascia. Perhaps fas, similar to jus, from Sans., *yu*, to bind. Greek, πηνυμι, pegnumi, I bind; Eng., fardel; Russ., pojaz, a bond; Island., farg, pressure.

**FAR.** Ang. Sax., *feor*; Ger. Vet., *fer*, *procul*, *afar*; Ger., *fern*; Goth., *fairra*, *far*. From the Sans. *parā*, back, away, forth, more remote, farther distant. The Sans. prep. *pri*, derived from *parā*, means before, in front, forwards, forth. Therefore, far may mean before, or in front of somebody, or something else. Compare Fore.

**FARE, To go.** Ang. Sax., *faran*, to go; *faru*, a journey; Ger., *fahren*; Goth., *fara*, I depart; Sans., *char*, ire, to go; Eng., *farewell*; a coach-fare; Ger., *fahrt*, a passage, motion, a coach-fare; Chinese, *k'heu*, go.

**FAIR, a Fair.** Ang. Sax., *faran*, to go, from Sans., *char*, to go; Bret., *kaer*; Chinese, *sze*. Doubtful?

**FEATHER.** Ang. Sax., *fether*; Ger., *feder*; Ger. Vet., *fedara*; Sans., *patatra*, a wing, from Sans. root, *pat*, to fall, to fly, and *tra*, ther, to go beyond. Thus, feather is an instrument of flying beyond. Pers., *padar*; Chinese, *maou*; Scand., *fiodr*, f. g. *penna*, *cuspis*, *telum*; Egypt., *ap*, *apa*, to fly on high. *Ap*, the head.

**FATHER.** Ang. Sax., *fæder*; Ger., *vater*; Ger. Vet., *fatar*; Goth., *fadrein*, parents; Sans., *pitri*, *patri*, from the Sans. root *pa*, to nourish, and the suffix of agency, *ther*, Sans. *tri*, *tar*; thus, father is the nourisher or supporter. Zend, *pata*; Greek and Lat., *pater*; Hib., *athair*, for *pa-thair*; Chinese, *foo*; Hung., *atya*; Austral., *bi-yung-bi*; Celt., *tad*, *dād*, *ei dad*, his father; Goth., *atta*; Heb., *ab*; Island., *fader*.

The *a* in *pa-ter* is short, because the *i* of *pitri* is short.

**FATIGUE.** Lat., *fatigo*, *fatiscor*. The *gue*, is from the Sans. *aya*, which forms causal verbs, and means to make.



FOAM. Ang. Sax., *fam* ; Sans., *phena* ; Lat., *spuma*.

FIRE. Ang. Sax., *fyr* ; Ger. Vet., *fiur* ; Goth., *fon* ; Ger., *feuer* ; Sans. R., *pu*, to purify, which formerly was done by fire. Hence Ger., *bar* ; Eng., *pure* ; perhaps *focus* ; Chinese, *ho* ; Austral., *ko-i-yung* ; Greek, *πῦρ*, *pūr*.

FEAR. Dan., *frygt*, *fright* ; Sans. R., *bhi*, *fear*.

FAT. Ang. Sax., *faet* ; Ger., *feist*, *fett* ; Ger. Vet., *feizt* ; Sans., *pyau*, *pinguescere*, to grow fat. Hence Greek, *πῖας*, *pias*, *pinguis* ; Island. Vet., *feit-r*.

FIEND. Ang. Sax., *feond*, *fa*, a foe ; *feon*, to hate ; Ger., *feind* ; Goth., *fia*, I hate, *pro bia* ; *fiands*, an enemy ; Sans. R., *bhi*, *timere*, to fear, to dread. The *end* in Goth. *ands*, is the suffix of the Sans. part. pres. tense *an*, being ; Zend, *ani*. Fiend, therefore, means *hating*. Hib., *fi*, *anger* ; Lat., *foedus* ; Greek, *φειβομαι*, I am afraid ; Eng., *foe* ; Lith., *bijau*, to fear ; *baisis*, terrible ; Island., *fiande*.

FIRST. Ang. Sax., *fyrst*, is the superlative degree, of *fore*, Sans. *prā*, superl. *prathāma*, first. The *st* is suffix of the superlative, in Zend, *ista*, in Sans., *ishtha*. Hence Zend, *frathemo*, first ; Lat., *primus* ; Lith., *primas* ; Goth., *frum's*, or *frunnist-s* ; O. H. Ger., *erister*, superl. of *er* ; Eng., *ere* ; Greek, *πρωτος*, *protos* ; O. Slav., *perv-yi*. These are superlatives of the Sans. *prā*, before. Lat., *præ*.

FOOD. Ang. Sax., *fedan*, to feed ; Ger., *futter* ; Goth., *fodja*, to feed ; *fodeins*, food ; Sans., *pā*, *servare*, *sustentare*, to preserve, to sustain ; Lat., *pasco*, I feed ; *pubulum*, food ; Lith., *penas*, food ; *penu*, to feed ; Russ., *pitaju*, I feed ; Eng., *fodder* ; Egypt. R., *ah*, *flesh*, *viand*.

**FORE, BEFORE.** The *be* in Ger., *bei*, near to, at, is the Sans. prep. *abhi*, near to, at.

**FORE.** Ger. Vet., *fra*, far; Goth., *fra*, *fri*; Greek, *πρῶ*, *pro*; Lat., *pro*, *præ*; Lith., *pra*, *pri*; Slav., *pro*, *pri*; Hib., *fur*, *for*, *foir*; Zend, *fra*; Sans., *prā*, before, in front, forwards, forth. Hence, perhaps, Ger., *früh*, early. Lat., *præter*, may be the comparative of *præ*, *pra* is before in time, place, or quality. Ger., *vor*, *für*; Goth., *faur*; Celt., *rhag*, before. The Goth. *faura*, *faur*; Ger. *vor*, *für*, signify both before and for. In the O. H. Ger., *fora*, *foro*, *for*, *furi*, *fori*, *fore*, the meanings, before and for, are not firmly distinguished by form.

**FOR.** An inseparable prefix; is a distinct word from fore; and has a *contrary* meaning. Ger., *ver*; Lat., *re*, as *revoco*, I call back; Sans., *parā*, retro, back, forth, away. Thus, in Sans., *vrit*, to go; *parā-vrit*, to return back; Lith., *par*, in *par-eimi*, I come back; Ger., *kaufen*, to buy; *verkaufen*, to buy back, or sell; *rathen*, to counsel; *ver-rathen*, to betray; Eng., to bid, to for-bid, *i. e.*, to bid back; thus, *könig Hacon bad*, and *fyrir bad*, *i. e.*, bad back, forbad. To get by heart, the contrary to for-get, to give back the recollection. Hib., *farbhuille*, a back blow; *freagaraim*, I answer; Lat., *respondeo*; Eng., also *parā* has become *re*, *i. e.*, the first syllable *pa* elided, thus, *re-pond*, *re-sume*; Scand., *fyrir*, ante, reg. accus. For, is the *par* of *parā*, back.

**FORTH.** O. Sax., *fuor*; Ger., *fort*; Goth., *för*; Ang. Sax., *fore*, from Sans. *parā*, forth. It might also be derived from *prā*, before. Perhaps Celt., *fordd*, a road easily traversed. Scand., *runic*, *for*, *iter*.

**FOREIGNER.** Ang. Sax., *foregenga*. The *for*, is the Sans. *parā*, forth; the *eign*, is from *gangan*, to go; Sans.,

*gam*, I go; the *er*, is the suffix of agency, as in the Ang. Sax. *sang-er*, the singer, or agent of song; Sans. *tri*, or *tar*. Thus, foreigner is the person going forth. Ang. Sax., *wer-genga*, a stranger. Perhaps the “ang” in stranger is from *genga*, *gangan*, to go.

**FLASH.** Sans., *bhās*, lucere, to shine; Hib., *beosacht*, bright; Lat., *fulgeo*, to flash. *Fenes-tra*, a window. Greek, *φαίω*. *Fenes-tra*, from *φαίω*, to shine; *tra*, through.

**FLOOD, FLOW.** Ang. Sax., *flowan*, to flow; Ger., *fluss*, a flood; *fliessen*, to flow; Ger. Vet., *flewin*, I wash; Sans., *plu*, natate, to swim. Hence Lat., *plu*, *pluit*, *fluo*, I flow; Greek, *πλεω*, *pleo*, I sail; *φλυω*, *phluo*, I flow; Lith., *plus-tu*, I swim; Island. Vet., *flutato*, flow and flood; Russ., *plyvu*, or *plovu*, I swim; Hib., *plod*, a fleet; *plodaim*, I float; Scot., *plucas*, a flux; *lua*, *lu*, water, from *plua*, *plu*; *luinas*, motion, as of a stream; Hib., *luathaim*, I move, hasten; *luan*, a woman's breast; Ger. Vet., *fluz*, to flow; *flug*, to fly; Lat., *fluvius*, a river; Greek, *πλοο*, *plouo*, I sail; Hib., *falcain*, I bathe; Ger., *fleet*, a flood, canal, river, *fluth*; Egypt. R., *ba-ba*, to flow, a stream; Copt., *bebi*.

**FLEET**, *A*, Fleet, Swift. Fleet-street, River-street. Fluent, from Sans. *plu*, to swim; Egypt., *hbb*, to flow, stream; Chinese, *k'he*, streams.

**FOUR.** Ang. Sax., *feower*; Ger., *vier*; Goth., *fidvór*; Sans., *chatur*; Lat., *quatuor*; Zend, *chathwar*; Camb. Brit., *pedwar*; Lith., *keturi*; Slav., *cetyrje*; Hib., *ceathair*; Old North, *fiorir*; Chinese, *sze*.

**FUME.** Lat., *fumus*; Sans., *dhumas*, from Root, *dlu*, agitare, to agitate. The final *me*, is the Sans. suffix *ma*, a

pronominal base, which in substantives or adjectives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished. In Lat., *mus*; in Greek, *mos*, as *thumos*; Lith., *dumai*; Slav., *dym*; Ger., *old*, *daum*, *toun*, vapor; Hib., *dlumh*, smoke.

**FRIEND.** Ang. Sax., *freond*; Ger., *freund*; Ger. Vet., *friunt*; Goth., *frijo*, I love; *frijonds*, loving, a friend; *fria-thva*, love; Sans., *pri*, *exhilarare*, *amare*, to love. The end, of friend, is the suffix of the part. Sans. *an*; in Zend, *ant*; of the verb *as*, *esse*, to be; in Goth., *onds*, as *frijonds*; in Ang. Sax., *ond*, as *freond*. Hence Ger. Vet., *fridu*, *frida*, peace; *Freda*, the goddess of love; Lith., *prie-telus*, a friend; Russ., *prijately*, *frao*, *fraw*, joyful. Perhaps Ger., *frau*; Greek, *φίλω*, *phileo*, I love; *φίλος*, *philos*, a friend; Sans., *priya*, a husband; Camb. Brit., *priawd*, a married person; Chinese, *pang*, a friend; *yew*, friendly. The Goth. root, *fri*; Sans., *pri*.

**FROST.** Ang. Sax., *forst*; Ger., *frieren*, frost; Ger. Vet., *frus*, *frigere*, to freeze; Sans., *prush*, *urere*, *ardere*, to burn, from *pra*, before, and *ush*, to burn. Hence Ger., *gefrorn*, ice; *frostig*, frosty; Eng., *frore*; Milton, "burnt frore;" Span., *frio*; Lat., *frigidus*; Eng., *fresh*; Chinese, *lang*, cold; Fr., *froid*; Ital., *freddo*.

**FREEZE, FRIGID.** Ang. Sax., *frysan*; Ger., *frore*, *gefroren*; Sans., *bhrij*, *frigere*, to be cold. Friesland. Island., *frys*, *frigeo*.

**FULL.** Goth., *fulls*; O. H. Ger., *vol*; Sans., *pri*, *implere*, to fill; Lith., *pitnas*; Lat., *plenus*; Hib., *pailt*; Sans., *purna*, filled; Fr., *plein*; Ital., *pleno*; Span., *lleno*; Ger., *voll*; Celt., *llawn*; Dan., *fuld*, drunk.

**FRONT.** Lat., frons, gen. frontis, from Sans. prep. pra, before; Lat., pro, præ. Madvig says frons is a root, from which is derived frondere.

**FROM.** O. Sax., Ang. Sax., O. H. Ger., and Goth., fram; Dan., fra. Fram may be an abbreviation of frama; whence fra-ma-thya; Ger., fremd, foreign; also framis, further, the comparative of fram; Sans., param, ultra, further; parama, furthest; compare with the last, the Goth. fruman, first; Lith., pirmas, primus; and the Lat. primus. The “*m*” of fram, from, is not the sign of the accusative case, from para, before, but the *m* of the suffix of parama. Goth., fruma, pos., prior; compar., frumoz, prior; super., frumists, primus.

Horne Tooke says, Goth. frum, beginning, source, a substantive. H. T. never proved that from is used as a substantive. From the Dan. fra, from, comes fremmede, folk, strangers. Thus, Sans., pra, before, in front, forwards, forth; Goth., fram; Eng., from, id; Zend, fra, id; Egypt. R., an, of, by, towards, from.

**FORM.** Lat., forma, fero, to bear; Sans., dhariman, form, as borne, sustained; Root, dhri, or dhar, fero, I bear. The suffix *m*, *ma*, Sans. *ma*, is the suffix of the perf. pass. and middle part., and signifies made, or done; therefore, form means that which is borne, or formed.

**FOREBODE.** The prefix is from Sans. prep. pra, before, and Sans. R. budh, cognoscere, noscere, to know; therefore, forebode means to know before. Hence the god Budha, knowing, he who knows. Ger., vorbedeuten, to forebode.

**FREAK, FROLIC.** Scand., frekr, petulans.

**FOOT.** Scand., fotr.

**FALL.** Scand., fell, cecidit, he fell ; ec fell, I fall.

**FATHER.** O. Egypt., atf, possibly a-ft, or fat, and tf, also to hoc. A divine head-dress of two plumes, disk, horns and uræi.

**GAD.** Sans., gad, dicere, loqui, to talk ; Hib., gadh, voice ; Lith., gadijos, appellor, I am called ; zados, speech ; zodis, a word ; giedmi, I sing ; Sans., gai, to sing ; Polon., godac, to speak ; Chinese, kěang, voice ; Austral., wiya, to talk.

**GATE.** Ang. Sax., yat ; Sans., ga, to go. I consider the words gate and door to signify the openings in any enclosure through which we pass, and not the instrument which closes the opening ; thus, we go through gates and doors ; and the word gate means both motion, and door. Island., gat, foramen, an opening ; gata, a road.

**GAIT.** From Sans. ga, to go. Hence Ger., gehen ; Ger. Vet., gam, I go ; Goth., ga-two, a street ; Eng., go ; Scot., gang ; Ang. Sax., gangan ; Island., ganga, ire.

**GEAR.** Scand., geira, arma ; Lat., gero.

**GENUS.** Lat., genus ; Sans., jan, gignere, to beget ; nasci, to be born. Hence Lat., gigno ; Greek, γίγνομαι, gignomai ; Hib., genim, I beget ; Sans., jana, a man ; janā, a woman ; Lith., gemu, to be born ; gaminu, to beget ; gim-mine, genus ; Goth., kin, germinare ; Ger., keim, kind, a child ; Eng., a kind, kindred, kinsfolk ; Chinese, sang, born ; Austral., ko, born ; Celt., geni, birth ; Erse, gean, a woman.

**GENITIVE CASE, SUFFIX OF.** Eng., 's, with an apostrophe to supply the place of the elided *e* of the Ang. Sax. *es*; as Ang. Sax., *smithes*, of the smith; Eng., *smith's*; O. Sax., *as, es*; Goth., *is, s*, formerly *as, is*; Greek, *ω, ε, ος, ας, ες*, and *ως, ος*, with long *ō*; Lat.; *jus*, as *hu-jus*, of this; Sans., *tasya*, of this; gen. of *sa*, this; also *s* and *is*; Hung., *nak, nek*; Bohem., *a, u, ů, e*; Austral., *um-ba, ko-ba, kul, kal, kaleen*; Chinese, by position, as *jin uh*, man's house; Zend, *s*, fem. *as*, *nar-s*, of the man; Sans., *s, sya, as*, and *ās*. These suffixes are the genitive case of the demonstrative pronoun *sa*, this, the. Scand., runic, *hius, istius*.

**GO.** Ang. Sax., *gang*; Ger., *gehen*, to go; *gieng*; Ger. Vet., *gam*, I go; Goth., *gagga*, I go; also *qiman*, to come; *qima*, I come; *qam*, I came; Ger., *komme*, I come; *kam*, I came; Sans., *gam*, ire, adire, to go, to go to, to come. Hence Ger., *gasse*, a street; Sans., *gatis*, gait, *gasthro*, a street; Zend, *gatus*, a place; Lith., *zengiu*, I step; Goth., *gaths*, gait; Scot., *ceum, ceim*; Lett., *gaju*, I go; Hung., *menni*, to go; Chinese, *k'heu*. The Goth. *qiman*, to come, and *gagga*, I go, are both from Sans. *gam*, to go. Scand., *gengom*, iter fecimus; *eg geng, eo*; Egypt. R., *aka*, to go; *ha*, to go before; *hr*, to go; Copt., *hir*, to go.

**GOLD.** Ang. Sax., *gold*; Ger., *geld*; Sans., *gaura*, flavus, yellow. Hence Ger., *gelb*, yellow; Lith., *geltonas*, yellow; *giele*, the jaundice; Russ., *schiltyi*; Lat., *gilvus*; Chinese, *kin*, metal, gold; Hung., *pénz*.

The *gaura* is a yellow pigment, used by the Hindus in marking the forehead with the *Tilaca*, or sectarian mark, to this day. Egypt. R., "ant," yellow color; *anti*, yellow jasper.

**GOOSE.** Ang. Sax., *gos*; *gandra*, a gander; Ger., *gans*; Ger. Vet., *ganzo*, *gans*, the theme, *gansi, gensi*; Sans., *hansi*,

hansa; Lat., anser, a goose; Camb. Brit., gwyz; Armor., gwaz; Lith., zasi; Slav., gusj, from gonsi; headh, f.; ganra, m.; Hung., lud.

GLAD. Ang. Sax., glæd; Ger. Vet., glat; Sans., hlad, gaudere, to be glad. Hence Lat., gaudeo; Hib., gairdim, I rejoice; Slav., rad, rados 'ca, joy.

GET, To beget. Ang. Sax., getan; Sans., jan, gignere, to get; jana, a man; janā, Greek γυνή, gune, a woman; Chinese, jin, a man; Greek, γιγνομαι, gignomai; Eng., mankind. Genitor, progenitor.

GENITOR, PROGENITOR. Pro, Sans. pra, before; gen, Sans. jan, to beget; i, conjunctive vowel; tor, Sans. tri, the suffix of agency. Thus, progenitor is the begetter before. Genealogy.

GUN. Ang. Sax., gudh; Ger. Vet., gund, a fight; Sans., yudh, to fight, a fight. Hence Hib., iodna, spears, arms; iodnach, warlike, valiant; iodlan, a hero; Island., Vet., gunnra, a fight.

GRASS. Ang. Sax., græs, grasiau, to graze; Ger., gras; Sans., gras, to devour. Hence Lat., gramen; Greek, grao; Eng., to graze, grameniferous; Island., gras; Goth., gras.

GRAB. Ang. Sax., gripan; Ger., greife; Goth., greipa, I seize; Sans., grabh; Veda dialect, grah, capere, to take; O. Pers., cuneiform, garb, grab; Zend, gerev; Pers., girif; Iceland., gripa; Slav., grablju; Lith., grebju, I seize; Hib., grabaim, I devour; Hung., kapni; Dan., greben.

GRIPE. From Sans., grah; Zend, gerep; Eng., grin, a snare, a trap.



**GRASP.** Goth. Vet., gabala, and Ger., gabel, a fork, a tendril; Island., gryp.

**GAB.** O. Pers., cuneiform, gub; Sans., gup, vituperare, to vituperate; Pers., guftan; Pehlevi, guobia; Eng., gibberish, to jibber, to gabble.

**GRIEVOUS.** Lat., gravis, heavy; Sans., guru, heavy; Eng., grave, an adjective.

**GREET.** Ang. Sax., gretan; Goth., greta, ploro, I bewail; Sans., krand, clamare, flere, to shout, to weep; Dan., græde, to weep.

**GREEDY.** Ang. Sax., grædig; Goth., gredags; Sans., gridh, desiderare, to desire. Hence Ger. Vet., gir, kir, cupido; Ger., gier, eagerness; gierig, greedy; Slav., glad, hunger; Hib., gradh, love, charity, dear, affectionate; graidheog, a beloved female; graidheoir, a lover; gradhug-him, I love; Lith., godus, covetous; Goth., gredags, hungry; Chinese, t'han, greedy.

**GURGLE.** Sans., garj, clamare, to shout. Hence Lat., garrio, to chatter; gurgēs, a whirlpool; O. Ger., kurran, to make a noise; Ger., girren, to coo; krago, gula, the gullet; kragil, garrulous; Eng., gargle, a goglet, from Sans. gri, deglutire, sonare, to sound; Lith., gerru, to drink; gr-lo, the throat; Lat., gula, the throat; glutio, I taste; Eng., garrulous; Ang. Sax., gale, I sing, in nightingale; Ger., nachtigal; Ger. Vet., nachtigala; Lat., gallus, a cock; Lith., gaidys, a cock; Lett., gailis; Greek, γηρυς, geruo.

**GUN.** Sans., chun, to wound; Hib., guinim, to wound.

**GUSH.** Sans., *ghush*, proclamare, to proclaim; Hib., *gioscam*, the noise of a wheel that wants oil; *gusgar*, roaring; Cuneiform, *gansha*; Zend, *gaosha*.

**GUST.** Sans., *jush*, amare, to love; Zend, *zaosa*, wish; Hib., *gus*, desire; Goth., *kus*, to choose; Ger., *kiese*; Lat., *gusto*, *gustus*, taste; Greek, *γεωω*, *geuo*; Chinese, *yaou*, desirous.

**GRAVE, to, Engrave.** Ang. Sax., *grafan*, to grave; Goth., *graba*, I dig; Ger., *grabe*, I dig; Sans., *jribh*, *hiare*, aperire, to open. Hence Ger. Vet., *chlup*, to cut; Ger. mid., *klub*, to gape; Ger., *klaffe*, *kluft*, a clough; Eng., a clough, a cleft, a cliff; Greek, *γραφω*, *grapho*, I write, I engrave; Hib., *grabhaim*, I carve; *grafaim*, I write; *grafan*, a grubbing axe; Eng., a grave; Ang. Sax., *græf*, id; Austral., *tulman*, a grave; Eng., a grub, to grub; Island., *gref*, I dig.

**GRISLY.** Ang. Sax., *grislie*; Ger. Vet., *grus-lih*, *ir-gruiso*, I dread; Ger., *grausen*, *grässlich*, horrible; Ger. Vet., *in-gruet*, he is horrified; Sans., *hrish*, *horrere*, to be horrified; Eng., *grisly*, terror, Milton; Island., *grimmur*, savage.

**GUEST.** Ang. Sax., *gest*; Ger., *gasti*, a stranger; Sans., *ga*, to go; Welch, *gwest*; Ger., *gasthaus*, an inn; Scand., *gisting*, *hospitium*, *viectum*, acc. sing. from *ec gisti hospitium præbeo*. Doubtful?

**GIVE, GIFT.** Ang. Sax., *gyfan*; Dan., *give*; Chaucer, *yaf*, gave; Scand., *gef*, I give; Goth., *giban*, to give; Celt., *dawn*, a gift; Sans., *da*; Lat., *do*, give. Schoebel omits this word, because it is difficult.

GAZELLE. O. Egypt., kahs; Copt., skahsi.

GUNA. With regard to vowels; it is of consequence to observe two affections of them, of frequent occurrence in the development of forms of Sanskrit; one is called Guna, or virtue, the other Vridhhi, increase or augmentation. The existence of Guna, in Greek, Gothic, German, and Islandic, is demonstrated; it is my positive opinion, that the law of guna exists in the præterite tenses of verbs in English of the strong conjugation, or form.

Guna consists, in Sanskrit, of putting forward a short *a*, and vridhhi, in that of a long one: in both, however, the *a* melts into a diphthong, with the primitive vowel, according to certain euphonic laws. Short *i* and long *i* melt with short *a* of guna into *e* long; short *u* and long *u* into *o* long. These diphthongs dissolve again before vowels into *ay* and *ar*. *Ri* short and *ri* long become, by the action of guna, *ar* short, by that of vridhhi, *ar* long. As in Greek, the short Sans. *a* is frequently replaced by *ε*, epsilon; so we find the Guna here, when a radical *i* or *u* is prolonged by epsilon. As Sans. *i*, to go, forms by guna, *emi*, from *a-imī*, I go, in contrast to *imas*, we go; in Greek, we have *εμι*, *ēimi*, in contrast to *μεν*, *imen*. Sans. *budh* becomes *bōdhi*, from *bauda*; Eng., I abide, præterite I abode, by guna. In Goth., *vait*, from *vitum*, I know, we know. Ger., *ich sehe*; Eng., I see; præt. *ich sah*, I saw, by guna. Greek, *φύγ*, *phug*, becomes *φευγω*, *pheugo*. Goth., *at*, I, and *he*, *ate*, corresponds to Sans. *ad*, but in the present tense, *ita*, I eat. Lieut. Eastwick says, *eat*, is the præterite, this is a mistake for *ate*.

Eng., *speak*, *spoke*; *break*, *broke*. Scand., *ec klyf*, I cleave; præt. *klufa*, they clove. In Goth., *bud*, to offer, by guna, becomes, præterite, *bauth*. Bit, to bite; bait I bit, præt. tense. O. H. Ger., *beiz*. In Greek, also, *πιποισα*,

λελοιπα, εοικα, πεφενγα, by the law of guna. In Eng., I seek, by guna, has become præter. I sought; in O. H. Ger., ich bug, I bend, has become ich baug, I bent. Island., eg ber, præter. bar; eg mir, præter. murde.

**GREYHOUND.** Scand., grey, a dog; hunta, hunter. This word is not explained in Dictionaries.

**HALF.** Ang. Sax., healf; Ger., halb; Goth., halbs. Half is a compound of Goth. *ha*, signifying one; and *laiba*, a remnant; *laiban*, to remain. Also Goth., *haihs*, one-eyed; *hanfs*, one-handed; *halts*, lame; Scand., *haltur*.

**HARD.** Ang. Sax., heard; Goth., hardus; Ger., hart; Sans., *jarad*, durus, solidus, hard, solid; Chinese, sang; Scand., *hardr*, mas.; *hörd*, fem.; hart, neut.

**HE.** Ang. Sax., he; Ger., er; Ger. Vet., ir; Goth., hi, is; Sans., *i-s*; Zend, *ho*; Hib., e, ise; Lat., is, hic; Chinese, ke, tih, che; Austral., no-a; Fr., il; Ital., egli, esso; Hung., ő. The Sans. base is *i*. Icel., hann; Erse, se; Welsh, e, he, and ev; Chinese, ke; Egypt. R., f, he, him; Copt., f; Runic, hin, he.

**HIM,** The accus. of He. Ang. Sax., hine; Ger., ihn; Goth., i-na, (h)ina; Sans., *im*; Zend, *im*; Greek, *ω*, in; Lat., eum, hunc; Indian, im; Lith., in; Hung., otet. The character of the accusative is *m*, in Sans., Zend, and Latin; in Greek, *n*; Scand., *m*.

**HIM,** Dative. Scand., honum; Ger., ihm; Goth., (h)i-mma; Sans., *i-shmai*. In Sans. and Zend, *e* is the sign of the dative case. Him, in its origin, is a dative; and the *m* corresponds with the Sans. *smai*, of *tasmāi*, to him.

**HIS**, The genitive of He. Ger., sein; Ang. Sax., sin; Goth., i-s; Sans., *i-shya*; Lat., *hujus*; Mæs. Goth., *seins* suus; Icel., *hans*. The Sans. terminations of the genitive are *s*, *sya*, *ās*, *ās*. Tahitian, *tana*, his; Welsh, *ei*, his.

**HEART**. Ang. Sax., *heorte*; Scand., *hiarta*; Ger., *herz*; Goth., *hairto*; Sans., *hard*. Hence Greek, *καρ*, *kear*; Lat., *cor*; Fr., *cœur*; Hib., *cridhe*; Lith., *szirdis*; Slav., *srjǫje*; Bohem., *srdec*; Hung., *sziv*; Egypt., *hat*; Cornelian, *an-m-hat*. Compound of *an*, stone; *m*, of; *hat*, heart. O. Egypt., *hati*; Copt., *het*.

**HAVE**. Ang. Sax., *habban*, to have; Ger., *haben*; Goth., *haba*, I have; *habais*, thou; Sans., *hā*; Lat., *habeo*. This origin is doubtful. Chinese, *yew*; Island., *hafa*, to have.

**HERE**. Ang. Sax., *her*; Ger., *hier*; Goth., *hēr*. Locative adverbs are formed in Sanskrit by the suffix *trā*; in Zend, *thra* and *dha*; in Greek, *ἔα*, *tha*; Sans., *a-tra*, here. He, of here, is the Goth. *hi*, this; Sans. *sā*, *i*, and *is*, this; Lat., *hic*; the *ere*, or *re*, is the Goth. *r*, Sans. *ri*, from *tara*, the suffix of the comparative degree, in the form of the instrumental case, with a locative meaning. Thus, here, means in this place. The Lat. *hic*, here, is also the dative, *huic*, the old instrumental. Tre, in the word theatre, means place. In Sans., *i-ha*, in Zend, *i-dha*, mean here; the “*i*” is this, *ha* and *dha* may mean place. Celt., *yma*, here; y, Sans. *i*, this, and *ma*, place. In Celt., *dre*, *tre*, signifies place, as *havdre*, a summer residence. Vide Gomer, p. 82. Zend, *hadha* and *ha-thra*, here; *ha* means this.

**HELMET**. From Sans. *chil*, to cover; Scand., *hialma* galeas, from nom. *hialmr*, from *ee hyl* and *hylmi*, I cover.

**HIGHT**, Named. Ang. Sax., *hatan*, to name; Goth., *hait*, to be called; preterite, *haihait*. *Hai* is the Sanskrit reduplication; the syllabic augment in Greek.

**HELD**. Ang. Sax., *healdan*, to hold; Ger. Vet., *hi(h)halt*, held; Goth., *haihald*, held. The *hi* and *hai*, are the Sans. reduplication.

**HORSE**. Ang. Sax., *hors*; Ger., *ross*; Ger. Vet., *hros*, from Sans. *hresh*, *hinnire*, to neigh. *Horsa*. Egypt., *htra*, *htr*; Copt. Plur., *htor*; Chinese, *ma*.

**HITHER**. Ger., *hierher*; Goth., *hi-drê*. The *hi* is the Sans. *hi*, this; *ther* and *dre* are the Sans. *tara*, in the locative case, in which the expression of repose, in a place, is changed, to that of motion, to a place. *Hither*, means motion to this place.

**HOP**. Ger., *hüpfen*, to hop; Sans., *chup*, se movere, to move himself; Lith., *kopu*; Chinese, *tung*; Austral., *u-wol-li-ko*; Eng., a hopper of a mill.

**HOST**. Lat., *hostis*; Sans., *ghas*, to eat; Lat., *gusto*, *gustus*, *vescor*, *hospes*; Greek, *γασ-τηρ*, *gas-ter*, the belly; Goth., *gasts*; Ger., *gast*; *gast-haus*, *gast-hof*, an eating house, an inn; Lat., *hospitium*, a place of eating; Fr., *hospice*; Eng., *hospital*, *guest*, *hospitable*.

**HOURL**. Lat., *hora*; Sans., *rār*, *tempus*, *dies*, *time*, a day; Greek, *ώρα*, *ora*; Hib., *nair*, an hour, *time*; air, "uairibh," "sometimes;" Camb. Brit., *aur*, an hour; Island. Vet., *var*, in *tvis-var*, twice, two times; *thris-var*, thrice; Ger. Vet., *or*, *o*, in *ziuror*, *ziuro*, twice; Pers., *bar*, a turn, *vicis*; *bari*, once; *bar diger*, again. Hence, *ber*, means *time* or *turn*, in *Septem-ber*, *Decem-ber*; the seventh and tenth

time, of the moon. Chinese, teen-chung; O. Egypt. R., ast, some period of time; Copt., eset, intercalar.

**HUMBLE.** Lat., *humilis*. The hum, is humus, the ground; the b, is for euphony; the *le*, is *lis*, in Latin, and means like, from Sans. *dris*, like, resembling. Therefore, humble, means like the ground, low. Eng., humility.

**HYMN.** Greek, ὕμνος, umnos; Zend, *hu*, to extol; Ang. Sax., hymene; Arab., alla hu, praise Allah; halleluyah, praise Jah.

**HUSKY.** Zend, *husko*, dry; Island., haese.

**HERO.** Sans., *virah*, vir; Erse, fear, a man; Welsh, gwr; hence wraig, gwraig, a woman, a virago; Greek, ἥρως, heros.

**HEAR, to.** Ger., hören; Dan., høre; Ger. Vet., hlosen, losen, horiu; Goth., hansja; Sans. R., *shru*, audire. Hence Greek, κλυω, kluo, I hear; Celt., clu, clyw; Russ., slu; Goth., hliu-mau, an ear; Ger., laut, hluti, a sound; hlutian, to sound; Lat., clutus, inclutus; Hib., cluinim, I hear; clos, hearing, report.

**HIGH.** Scand., har, ha, hatt, altus.

**HOME.** Scand., heimr, heímr-sala sedes domestica, salir palatia.

**HOUSE.** Chinese, fang tsze; keà, at home.

**ID.** A suffix, as torrid, fervid, limpid. Lat., torridus, fervidus, limpidus. Latin forms in idus, from neuter verbs, correspond to the participles in *ta*, in Sanskrit, as pratita-s,

extended; *pidita-s*, pressed; Greek, *φερος*, *phertos*, borne; Lat., *fertus*; Goth., *da*, *as*, *tam-i-da*, tamed. The *i* is the conjunctive vowel. Island., *dur*, *tyndur*; *perdi-tus*, lost, from *tyne*, I lose.

**IDLENESS, Fault.** O. Egypt., *asf*; Chinese, *ping*, a fault.

**IGNITE.** Lat., *ignis*, fire; Sans., *agni*; Lith., *ugnis*; Slav., *ogni*; Goth., *auhn's*. Perhaps from Sans. *ag*, tortuouse ire, to go tortuously; ignition.

**INVOKE.** Lat., *invoco*, to call upon. *Voco*, is from Sans. *rach*, *dicere*, to speak. Boruss., *en-wack*, to invoke; *enwackêmai*, we invoke; *enwackè*, they invoke; *powackisna*, a proclamation; Ger. Vet., *gi-wag*, to tell; *gi-waht*, mention; Ger., *er-wahnen*, to mention; Hib., O *wack*, O *speak*; *faighim*, I *speak*, I *talk*; *faigh*, a *prophet*; *faigle*, words, *talk*; Serb., *vicati*. Perhaps *fugleman*, vocation, *vox*.

**IMPETUS.** Im, for in, against; *pet*, from *peto*, I seek, from Zend, *pat*, to fly, Sans., *pat*, to fall; the *us*, has its origin, in the base of the Sanskrit infinitive mood in *tu*. *Impetus*, therefore, means the flying, or falling against. Greek, *πεταω*, *petao*, I fly.

**IN.** Ang. Sax., *in*; Goth., *inna*, *ana*; Ger., *an*; Sans., *ana*, that; Zend, *ana*, that; Lith., *ana*, *fem.*, *anas*, *mas.*, that. The Lat. *inter*, among, is the comparative of *in*. Chinese, *tsaé*; Scand., *i*, *motum significans acc. regit*. *In*, signifies this, or that (place).

**IS, HE.** Ger. and Goth., *ist*; Island., *er*; Lat., *est*, from Sans. *as-ti*, he is; Greek, *ιστι*, *is-ti*; Bohem., *jest*; Lith., *est*. The *is* and *es* are the Sans. *as*, to be; the *t* and *ti* are



the Sans. pronoun *ta*, he. Zend, *as-ti*, he is; Austral., *kut-tan*.

IT. Ang. Sax., *hit*; Goth., *ita*; Sans., *it*; Lat., *id*. *It*, is the obsolete neuter of the Sans. *i*, this. Island., *thad* and *hitt*, *it*.

IDOL. Greek, *εἰδωλον*, *eidolon*, from *εἶδω*, *eido*, I know, I see, from Sans. R. *vid*; Lat., *video*, I see; Cymric, *ailun*, *eilun*, an idol. Ail, like; llun, form. Hence Eng., *doll*.

INSTEAD. Ang. Sax., *anstatt*; Scand., *stada*, *stead*; Ger., *statt*. The *in*, Goth. *in* and *inna*, is from the Sans. *anā*, this; Lat., *in*; Greek, *εν*, *en*; *stead*, a substantive, formerly a participle, Sans. *sthita*, *stans*, standing, from Sans. R. *sthā*, to stand. *Stead* and *statt*, mean either standing, or stood. Hence *bedstead*, *roadstead*, *homestead*. Ger., *stadt*, a town, that which stands; Hib., *stad*, stop, hindrance. *Stop*, is from the same root. *Stead* and *statt*, mean place. Lat., *status*; *in statu quo*, in the same place. Therefore, *instead*, is, in place. Dan., *istedenfor*; Arab., *bedāl*.

IF. Ang. Sax., *gif*, *yif*, *yf*, *gyf*; imper. of *gifan*, to give. H. Tooke copied this from Skinner. Goth., *gib*, *giban*; O. Eng., *gif*. Also from Goth., *ith* but, *if*, *iba* *if*, *yabai* *if*; O. H. Ger., *ibu*, *ipu*; New H. Ger., *obe*, *ob*; Lith., *yey*; Sans., *yadi*, *if*, from Sans. base *ya*, which, this. Also Sans. *iha*; Zend, *idha*. I consider *if*, to be derived from Goth. *ith*, or *yabai*; Sans. *iha*, *ya-di*; or from Island. *ennef*, *if*, and *ef*, *if*. Bish., *Ulfilas*, *giban*, præf. *gaf*; Arab., *in-kan*.

ING. Suffix, the burning. Lith., *degans*; Goth., *visan-dei*, the abiding; Lat., *infans*, infant; Sans., *dahanti*, the

burning, from the Zend, ans, Sans. *sati*, the being; *san*, the part. pres. of *as*, *esse*, to be.

IMPERFECT, and Præterite Tenses, are formed in some verbs, of Northern languages, by an auxiliary verb, signifying to do, Sans. *dha*, to do, postfixed to the theme, with, or without, a vowel of conjunction. Eng., they prayed; O. Eng. (Chaucer), they prayden; Ang. Sax., I do, ic *dide*, I did; O. Sax., *dëda*; Scand., *ec hyg*, I believe; *ec hugda*, I did believe, believed; Ger., *ich suche*, I seek; *ich suchte*, I seeked, or did seek; Mid. High Ger., *ic tuon*, I do; *ich tete*, I did; O. H. Ger., *gavasida*, he dressed, the prefix, *ga*, has here lost its meaning; Goth., *sok-ja*, I seek; *soki-da*, I seeked, did seek; Icelandic, *staredon*, they looked, did look; *ec tyne*, I lose; *ec tynde*. On mere *staredon*, in *mare intuebantur*. The *i*, of *sok-i-da*, is the vowel of conjunction. Also the *d*, of *had*; Island., *haffdi* and *hefde*, from *ec hef*, I have.

We must, in respect to their origin, fully separate the passive participle from the imperfect and præterite tenses indicative. I loved, *i. e.*, I did love, is different in meaning and composition of letters, from the pass. past partic., the loved. *Ich liebte*, I *did* love, vulgarly, *ich that lieben*; partic. past pass., *geliebt*, the loved. Fran., Theotis., *ich machoda*, I did make, I made; partic. perf. pass., *gemachod*, the made. Goth., *sokida*, I seeked, did seek; part. p. pass., *sokiths*, the sought. The suffix of the præterite, and imperfect tenses in this class of verbs, is the Sans. auxiliary verb *dha*, to do. The suffix of the pass. past participle is the demonstrative pronoun *tā*, the, this, that.

In Latin, *amabam*, I was loving, the auxiliary Sans. verb *bhū*, to be, imperf. *bhavam*, I was, is the suffix; but *ta*, Greek *τος*, *tos*, is the suffix of the pass. past partic. *amatus*, the loved. Greek, *πλεκτος*, *plectos*, *ποιητος*, *poictos*; Island.,

denn, as *finna*, to find; *fun-denn*, found. The suffix *bhū*, signifies existence, to be; *dhd*, signifies action, to do. Both, in the imperf. and præterite tenses, signify time.

The suffix *ed*, of the English imperf. and præterite tenses, has been altered from the old English *de*, into *ed*.

**INFINITIVE mood.** The prefix *to*, of the infin. mood, in English, is the sign of the dative case; in Sanskrit, of the locative case. The suffix *ana*, of this case, in Sanskrit, is the suffix *an*, of Gothic, Persian, and Saxon infinitives; the *en*, of German languages; the final *n* having been lost in the Scandinavian and Swedish tongues; the terminating letter, or suffix, is the Sans. *a* of *ana*; this *ana* of the Sans. has been worn down to *e*, in the Danish and English tongues. In Greek, the Sans. *n* is retained. In the Veda Dialect of Sanskrit, the preposition *zu*, to, is postfixed to the infinitive, to express causal relation, in the suffix "*tu*," the simple dative case of an abstract substantive, as the *ana* in the Sans., means to; the locative case is often used for the dative.

In Sans., the dative of common abstracts takes the place, in constructions, where the infinitive was to be expected in its genuine accusative function and termination of *tum*; thus, dative, *gamanayô pachakrame*, he began to go (to the going); locative case, *bhartur aneshanê tvarâ*, hasten to seek a spouse, *i. e.*, in the seeking of a spouse; the suffix *ane* is the *an* of Gothic infinitives, and means, to the.

This suffix, *ana* and *ani*, which is the means of formation of abstract substantives and of the locative case, in Sanskrit, on which suffix the infinitives of various Indo-Germanic languages are based, is identical with the demonstrative *ānā*, and signifies to the; Lat., *ad*; thus, the prefix of the infinitive, in English *to*, expressed by *at* in Scandin., *zu* in German, *zu loben*, for praise, *du* in Gothic, as *du bairan*, to

give birth to, *du sairan*, to sow; here *du* is put for *an*, ad. The double *n* in the Old and Mid. H. German and Old Ang. Sax. infinitives is from the suffix of the dative case; thus the meaning of the suffix is lost, forgotten, and repeated as a prefix, in the form of a preposition, *to*. The English adopted the, *to*, from the Scandinavian ad, or at, ad *brenna*, to burn; Goth., *brinnan*, an, *to*.

JOIN. Ang. Sax., *iuc*, *geoc*; Lat., *jungo*, I join; Sans., *yuj*, *jungere*, to join; also *yu*, to join. Hence Lat., *con-jux*, a wife; *jugum*, a yoke; Sans., *yug*, a yoke; Greek, *ζυγον*, *zugon*, a yoke; Goth., *juka*; Lith., *junga-s*; Slav., *igo*, a yoke; Pers., *yogh*; O. Egypt., *hyt*; Copt., *hotp*; also Island., *juck*; Lat., *jus*; Eng., *just*; *jurare*.

✓ JUICE. Sans., *chush*, to suck; Lat., *succus*, juice; Ger., *zucker*, and Eng., *sugar*; Chinese, *thang*, *sugar*.

JUST. Dan., *just nu*, just now; Ger., *jetzt*; the *st*, and *zt*, are the suffix of the superlative degree; Sans., *ishtha*; the root is, Zend *ya*, this; Slav., *ye*, this. Just, therefore, means this very, time understood; Chinese, *she che*, just; at that time; "she," is time, and *che*, this?

KING. Ang. Sax., *kynig*; Island., *kongur*; Ger. Vet., *kuning*, *kunig*, theme *kuninga*; Ger., *könig*. The *kin*, the *kyn*, the *kun*, and *kön*, are from the Sans. *jana*, a man, from *jan*, *gignere*, to beget. The *g*, the *ig*, and the *ing*, are from the Old H. Ger. *unga*; the *n* is an unessential insertion; in Goth., *unga*, *inga* is the same as the Sans. *i-ka*; as in Sans. *khan*, to dig, forms *khan-i-ka*, the digger. The original meaning of *kuning* was probably man, and corresponds in root and suffix to *jan-a-ka-s*, father, begetter. Therefore, *king*, *kunig*, and *janaka*, are

synonimes, and mean father. Island., kyu, genus; Eng., kind; Island., kind, a creature.

**KNEE.** Ang. Sax., gneow; Island., knie; Ger., knie; Goth., kniu; Sans., *janu*; Lat., *genu*; Greek, γονυ, *gonu*; Hib., *glun*; Slav., *koljenu*; Lith., *kielis*; Hung., *terd*; Zend, *zhenu*; Austral, *wa-rom-bung*; Egypt., *kan*, rat; Copt., *skno*.

**KNOW.** Ang. Sax., *can*; Island., *kann*, I know; kennen, to know; Ger. Vet., *chan*, *chna*, to have known; Goth., *kann*, I have known; Sans., *jñā*, scire, nosse, to know. Hence Lat., *gnosco*; Greek, γιγνώσκω, *gignosco*, *g-nous*, the mind; Lat., *gnavus*, *ignoro*, I know not; Hib., *gnia*, knowledge; Goth., *chnat*, id; *guo*, ingenious; *gnas*, custom, use; Ang. Sax., *cnawan*, to know; Pers., *danem*, to know; Lith., *zinnau*, to know; *zinne*, knowledge; Slav., *znaju*; Eng., *gnostic*, *genius*, knowledge; Chinese, *che teaou*, to know; *heaou tih*, to understand; *che*, knowledge; Austral., *ngi-mil-liko*, to know by the eye; Hung., *esmerni*; Old Pers. Cuneiform, *khshanas*, I know; Pers., *shinas*; Celt., *nabod*, to know; *can*, or *cen*, to ken, to know; the bod Sans., *bhu*, to be. Welsh, *gwn*, I know.

**KNIT.** Ger., *knüpfen*; Sans., *nah*, *neo*, I knit, *necto*; Greek, *νῆω*, *neo*, *νῆζω*, *netho*; Goth., *nehva*, near; Ger. Vet., *nah*, near, after. Náhan, *vâvan*, to bind; Ang. Sax., *noh*, enough, *genug*; Hib., *nasgaim*, I bind; *nas*, a band; Ang. Sax., *cnotta*, a knot; Eng., *knot*, enough, *needle*; Chinese, *shü*, bind; Celt., *nyddu*, to knit, *spin*; Island., *noot*; Goth., *nat*; Eng. and Sax., *net*.

**KER.** A Celtic suffix, signifying agency, from Cymric Celtic, *cre*, to create, to make, from Sans. R. *kri*, *creo*, to

create. Hence kaird, ceard, a worker. Tinker, a worker of tin; also the ker, in worker. O. Eng., gar, to make; Island., gæra, to make; giærd, opus. The *d* of giærd, is the Sans. *ta*, suffix of p. p. particip. K, in O. Egyptian, is occasionally interchanged with T.

LAMP. Island., lampe; Lat., lampas; Greek, id; Sans., *dipa*, a lamp, from root *dip*, to light.

LEGEND. Lat., legendus, lego, I read, from Sans. root *lap*, loqui, to speak. Hence Goth., tas, to read; Island., les; Ger., lesen; Greek, λαλεω, laleo; Hib., labhrain, I speak, labhradh, speech; Lat., loquor, lalage; Lith., lepju, I command, lupa; Eng., lip; Russ., ruba, a lip. Lat., labium, lambo, I lick; Ang. Sax., lapie, I lick, Eng., to lap, lick; Ger. Vet., laffu, I lick, leffs, a lip.

LAMBENT. From Sans., *lap*; Lat., lambo, I lick. The ent is from the Lat., lambens, gen. lambentis. The suffix of the act. pres. part. Sans. *an*, Zend *ant*, of the verb neuter substantive *as*, esse, to be; Lat., sens, being. Lambent, licking.

LEER, to. From Sans. *R. dris*, videre, to see. Hence Greek, *δερκο*, derko, I see; Boruss. Vet., en-deirit, to behold; Lith., dairaus, I look round; zerkolas, a speculum; Russ., zerkolo, id; Hib., dearcain, I see; droach, form; deicsin, seeing. Leir, sight. Chinese, keen, to see; Austral., na-kil-li-ko, to see.

LIGHT, Not heavy. Ang. Sax., leohtlic, leoht, liht; Island., liettur; Ger., leicht; Ger. Vet., liht; Sans., *laghu*, levis, light. Hence Lat., levis; Lith., lengwas; Russ., legku; Hib., lag, weak, feeble, faint; laghad, weakness;

Chinese, k'hin. Madvig says, that levis is a root, from whence levare.

**LIGHT**, Lucidus, Not dark. Ang. Sax., leoght, leoht; Island., liobs; Ger., licht; Sans., *lik*, splendere; *ruch*, to shine, to be bright. Hence Lat., lucco, lux, a light; lumen, lucidus; Goth., liuh-ath, a light; Ger. Vet., liuh-tjan; Ger., leuchten, to light; leuchte, a lamp; leuchter, a candlestick; Slav., luca, a ray. Perhaps radius and ray. Slav., luna, the moon; Lat., luna; Hib., loiche, a light, a candle; logha, splendid; logh-mar, bright; leos, light; leosaim, I kindle, I light up; Eng., lucid; Greek, λευκος, leukos, λυχνος, luchnos, a light; Lat., lucerna; Chinese, tang, a lamp. D, often becomes L. Sans., *dip*, to light; *dipa*, a lamp; Celt., llwg, a light; eglwg, clear, plainly seen; lleu, light; lleuad, the moon.

**LASCIVIOUS**. Lat., lascivus; Sans., *las*, to embrace, to sport. Ludo amatorio frui.

**LAK**, Λ, 100,000. Sans., *laksha*.

**LIP**. Ang. Sax., lippa; Sans., *lap*, to speak. Hence Pers., leb; Ger., lippe; Lat., loquor, labium.

**LICK**. Ang. Sax., lician; Ger., lechen; Sans., *lih*, to lick. Hence Lat., ling, lambo, I lick; lingua, a tongue; Greek, λειχω, leicho, the plant lichnos; Hib., lighim, imlighim, I lick; Goth., laigo; Lith., laiz'au, I lick; liezuwis, the tongue. Also λεχην, lichen, and linguist.

**LIPPITUDO**, Lippus, Blear-eyed. From Sans. *lip*, ungere, to anoint; oblinere, to besmear. Hence Lat., lino, limus, mud, mire; Greek, λιπος, lipos; Lith., prilipti, to

adhere; Hib., laib, clay, mire; Eng., slime; Ger. Vet., lim, gluten. Birdlime. Island., lym. The Latin suffix *tudo*, is the Sans. *tat*, or *tati*, which forms not only abstracts, but has at times also the signification, "making, maker," this takes place in the Vedic dialect, these abstracts are feminine. The English suffix, is from the Latin *tudo*. In Goth., this suffix is *duthi*, nom. *duths*, as *mikil-duthi*, is *magni-tudo*, magnitude, greatness; *manag-duthi*, multitude, a multitude. *Tuti* is a phonetic extension of the pronoun fem. *tā*, this, that. Multi-tude, making many.

LESS. The "ss" is the Goth. compar. suffix "is," as *mins*; Lat., *minus*; Ang. Sax., *læss*. The *er*, of lesser, is a second compar. suffix, as in *mêr*, *meriro*, major, more. Ger., *mehr*.

LAMP. Island., *lampe*; Lat., *lampas*; Sans., *dipa*, a lamp, from *dip*, to give light.

LIVER. Island., *lifur*; Ang. Sax., *lifere*; Sans., *yakrit*; Ger. Vet., *lebara*, *lebera*; Slav., *jatra*; Lat., *jecur*; Greek, *ἥπαρ*, *hepar*.

LOVE. Ger., *lieben*, to love; Ger. Vet., *liubiu*, I love; *liub*, dear; *liubi*, love; Sans., *lubh*, *cupere*, *desiderare*, to desire; Ger., *lust*; Lat., *lubet*, *libet*, *libido*; Slav., *liub-i-ti*, to love; Lith., *lubju*, *concupisco nuptias*, I desire marriage; Island., *lofa*, *laudo*; Sax., *lofian*, *laudare*.

LAUGH. Ang. Sax., *glæd*, *glad*; Scand. Runic, *gladr*; Ger. Vet., *hlahter*, *laughter*, *gelächter*; Ger., *lachen*, to laugh; Sans., *hlād*. Hence Lat., *gaudeo*; Island., *gled*, *lætifico*.



**LIE, to.** Island., *ligg*; Ang. Sax., *liggan*, *liegan*; Ger., *liegen*; Sans., *lag*, *adhaerere*; Bor., *to ligg*; Scand. Runic, *ee legg*, I place, pono.

**LIVE, to.** Ang. Sax., *lifian*; Ger., *leben*; Island., *lyf*, life; Sans., *jīe*, *vivere*, to live; Lith., *gwenū*, *vivo*, *gywas*, alive, *vivus*; Slav., *schivŭ*, I live; Goth., *qvivs*, alive; Ger. Vet., *quck*; Ang. Sax., *evic*; Eng., *quick*, alive; Ger., *queck-silber*, *quick-silver*, *er-quicke*, *recreo*; Greek, *βίος*, *bios*, *vita*; Welsh, *byw*, or *vyw*, to live; *bywyd*, life; Erse, *beo*, to live; O. Egypt. R., *anx*, life.

**LOOK, to.** Ger. Vet., *logen*, *luogen*; Sans., *lōch*, to see; *lōk*, to see; Lett., *lūkot*, to see; Lith., *laukiu*, to expect; Celt., *lwg*, *gwyl*, a look out. The god *Lok*. Egypt. R., *annu*, to look back, beauty, appearance.

**LOOSE, to.** Ang. Sax., *lesan*, to loose; Goth., *lus*, *lausja*; Sans., *lā*, *findere*, *abscindere*, to separate, to cut off. Hence Greek, *λυω*, *luo*, I loose; Lith., *lauju*, to cease; Island., *laus*, *solutus*, *lausnare*, *redemptor*.

**LIQUID.** Lat., *liquidus*, *liqueo*; Sans., *li*; Lat., *liquefacere*, to liquify; Lith., *ly-ti*, to rain; *lytus*, rain; Slav., *li-ja-ti*, to pour; Hib., *leaghaim*, I melt; *leaghan*, liquor. The suffix, *id*, Lat. *idus*, corresponds to the Sanskrit participle in *ta*, of neuter verbs. Hence also Eng., *dyers' lye*.

**LIKE.** Ang. Sax., *lic*; Dan., *lig*; Scand. Runic, *likr*, *lik*, *likt*; Ger., *gleich*; Goth., *leiks*; Sans., *dris*, *drisa*, *driksha*, appearing, like, resembling, from *dris*, to see. Hence Greek, *λικος*, *likos*, in *basilikos*, like a king; Lat., *lis*, in *simi-lis*; Ger., *lich*, in *männlich*; Eng., *ly*, in *manly*. Celt., *drychiol*, visible; Greek, *δρεγμα*, *dregma*; Celt.,

drych, sight; Erse, savail; Welsh, havail, similis. The sa, of savail, is the Sans. *sam*; the ail, of savail, is a relation of Greek εἶδος, eidos, and means like, from Sans. *vid*, video; ailun, an image, from ail, and llun, form.

LIKEWISE. Goth., leiks, like, and weise, manner.

LISTEN. Ang. Sax., hlýston, to hear, from Sans. root *shru*, to hear; Russ., slu; Greek, κλυ, klu; Celt., clyw, and clu, to hear; clwyd, hearing.

LESS. A suffix, the perf. pass. participle of the old obsolete verb *verliesen*, to lose. In the *Nibelungen*, we find *verlos*, lost; hence Ger., *treulos*, faithless, truthless, *i. e.*, lost faith; *hoffnungslos*, hopeless; Dan., *forlūst*, lost; *forlise*, to lose; the Ger. theme is, *lus*; hence Eng., to lose. Perhaps the Sans. root may be *li*, solvere; *lina*, part. perf. pass. loosened; O. Ger., *los*; Ger., *lösen*, to loose; *verliesen*, *verlieren*, to lose; *ver*, signifies back; to loose, and lose, may be from the same root. Also Island., *svika-laust*, guile-less, from *laus*, solutus.

LEST. Horne Tooke says, the perf. part. *lesed* of the verb *lesan*. Ang. Sax., to dismiss; hoc *dismisso*. In O. H. Ger., we find, *los*, lost. *Lesan*, means to loose, from Sans. root *lū*, *perdere*, to lose, to loose, to cut off. Greek, λυω, *luo*, to loose. Therefore, *lest*, signifies loosened, cut off. Island., *laus*, solutus.

LENT. A suffix, Opulent. Lat., *opulens*; Sans., *dhanavant*, endowed with wealth; *cant* signifies much, as *tucant*, so much; *yavant*, how much; Goth., *lauds*, *hvalilauds*, how much. Lent, therefore, means much; opes, wealth; lent, much; *dhana*, wealth; *cant*, much; from

Sans. root *vah*, to bring, to carry to; *dhana*, from Sans. root *dhā*, to make, to work. Hib., dan, work.

LAW. O. Eng., lah; O. Norsk, lög; Dan., lov; Sans. R., *lap*, loqui. Hence Greek, *λογος*, logos; Lat., lex; Dan., lahmen. Perhaps Eng., layman; O. Norsk, lögmathr; Lat., lagemanni, jurors; Island., les, lego, and læg, leges,; Sax., laga.

LINTEL. Egypt. R., ati.

LIGHT. Egypt. R., bka, beh; Copt., oubash. Also to incline, to bow. Copt., beh, bx, beh, light. To adore. Copt., onōsht; Egypt., hi, light; O. Egypt., ht.

LINEN, Flax. O. Egypt., hma; Copt., mahi, hemp.

LIBATION, To pour out. Egypt., htb; Copt., ouōteb; O. Egypt., kabh; Copt., kabi.

MAJOR. Lat., major; Sans., *mahat*, great, from Sans. root *mah*, to increase. Major, is related to the Zend maz-yō, more. The final, *or*, of major, and *ore*, of more, are from Sans. comparative suffix *tara*. The Goth. mais, is identical with Lat. magis, and the Fr. mais, but, is the same. Zend, mazyas, more. From Sans. *mah*, are derived, Goth., mag, to be able; mahits, power; maiza, greater; magus, a boy; maguth, a virgin; Island., madur; gen. c. mans, mikell, meire, mestur, most; magn, strength; Slav., mogû, I can, I am able; Lith., macinus, powerful; macis, power; Greek, *μεγας*, megas, great; *μεγεθος*, megethos, greatness; Lat., magnus; Hib., mochl, great; mead, bigness; moid, bulk.

MAJESTY. From Sans. *mah*, to increase. Lat., majestas, from majus, greater, and the suffix tat, majestat,

from the Sans. suffix *tā*, *tāti*, the demonstrative pronoun that, and from whence "that" is derived. Thus, majesty means the, or that, greater. Magnate. Mogul. Eng., major; Celt., maint, magnitude.

**MATRIMONY.** Lat., *matrimonium*, from Sans. *mātri*, a mother, which is from *mā*, to produce, and *tri*, the agent; monium is the Lat. *mon*, the Sans. *mana*, *man*, Greek *μενος*, *menos*, the suffix of the middle and passive participles; the *ium*, of monium, becomes *y*, in English, and is from the Sans. *ya*, after, with, through, and thence made, or done. Matrimony, means made a mother.

**MAN.** Ang. Sax., *man*; Scand. Runic, *madr*, plur. *menn*; Ger., *mann*; O. H. Ger., *gomon*, nom. *guma*, *gomo*, *komo*; Goth., base, *guman*; Sans., *jāna*, from *jan*, *nasci*, to be born. Hence Lat., *ho-min*, *he-mon*, *ne-mo*, *homo*, a man. The base exists in *femina*, as giving birth, and there, the middle voice; the root *fe*, from which *fetus*. Gemini, born together, from *gen*. Properly, *guman*, *gomon*, signify the born. Hib., *duine*; Chinese, *jīn*; Hung., *ember*; Island., *mær*, a woman; *mey*, a maid; perhaps *marceta*, *marchioness*. *Man*, may be derived from Sans. *manu*, the name of a king, from the root *man*, to think; Goth., *man*, to think; *man*, I think; Lat., *memini*, I have remembered; *memor*, *mindful*; *mens*, *mind*; *memoria*, *memory*; Greek, *μενος*, *menos*, the mind; the judge *Minos*, *Minerva*; Egypt., *Menes*; Island., *man*, I mind.

Eng., *mind*, *memory*, *mental*, from Lat. *mens*, dat. *menti*, and *lis*, like; Sans., *dris*, like. Thus, *mental*, is like the mind. Sans., *manas*, the mind; *matī*; Greek, *μετις*, *metis*; Celt., *myn*, *mind*.

Eng., *maniac*; Greek, *μανομαι*, *mainomai*, I am mad; *μαρτις*, a prophet; Lith., *menu*, I recollect; *pri-manus*, *prudent*; Hib., *muinin*, I teach; Austral., *kore*.

Eng., mention; Lat., moneo, I advise. Madvig says, mon is the root; I say, the Sans. *mna*. (Celt., maon, citizens.) Greek, *μυνησکو*, mimnesko.

MARROW. Ang. Sax., mearg, merg; Ger. Vet., mark; Ger., mark; Sans., *majjan*, medulla, marrow, from Sans. root *majj*, mergi, to be dipped in water.

MAD. Saus., *mad*, ebrium esse, to be drunk; mente captum esse, to have lost his senses; *malta*, drunkenness; Goth., wōds, from mods, furious; Ger. Vet., wuot, mad; Hib., misge, drunkenness; Pers., mest, from medt, drunk; Camb. Brit., ynwid, mad.

MEAD, MEATH, Wine from honey. Scand. Runic, miodr, from Sans. *madhu*, honey. Hence Ang. Sax., medu, medo, honey; Ger. Vet., meto, mulsum; Hib., mil, gen. meala, honey; Lat., mel; Greek, μέθυ, methu, μέλι, meli, honey; Lith., medus; Slav., med, honey; Camb. Brit., metheglin, wine from honey; Chinese, meih, honey; Celt., medd.

MEASURE. Ang. Sax., mæth, metan, to measure; Sax., mete, a measure; Ger., mass, a measure; messen, to measure; Goth., mat, to measure; Island., mæle; Sans., *mā*, and *mās*, metiri, to measure. Hence Lat., metior, I measure; modus, a measure; im-manis, huge; meta, a measure; Sans., *mita*, measured, the passive participle; Greek, μέτρον, metron, a measure; μίμος, mimos, μιμεομαι, mimeomai; Lat., modicus, moderate; Lith., mattoju, to measure; mastas, for mattas, a cubit; matius, a measure; metas, a year; Russ., mjera, a measure; mje-ritj, to measure; Hib., mead, a balance; meadaighim, I weigh, I balance, I consider; Sans., *mātra*, a measure; Eng., metre,

need, meter, moderate; modern, meaning moderate, as “wise saws and *modern* instances.” Modish, method, moderation, modest.

**METRIKAL.** The “a” is a conjunctive vowel; the “l” a part of lis, Sans. *dris*, like. Therefore, metrikal means like, resembling measure. Sans., *metrika*, metre; Ital., modo, moderare, modesto; mediocrity, modest. The ka, of metrikal, or ca, means of, or belonging to. Celt., moes, pl. moesau, manners; meidrol, measurable; mesur, measure; modd, medr, means, skill; modd, a mean, medium.

**MAJESTY.** Lat., majestas; Sans., *mah*, honorare, to honor; *manh*, honor; Hib., mogh, modh, honor, respect; Camb. Brit., mygged, id; maggaw, to reverence. Perhaps magister, meister.

**MASTER.** Ang. Sax., mæster.

**ME.** Lat., me; Sans., *mām*, *mā*; Zend, manm, ma; Greek, *με*, me; Ger., mich; Goth., mik; Ang. Sax., mee; Lith., manen; O. Slav., mya; O. H. Ger., mih; Hung., engemet, engem. The Latin met, of egomet, is the old ablative, med; but it resembles also the *mad* of *asmad*, ego, I. Scand., mic, ab *éc*, ego; Runic, eug, I; Arab., an, I.

**MEAN, MEANS.** From Sans. *mā*, to measure.

**MEAT.** Ang. Sax., mete; Ger., mus, gemüse, victuals, greens; Ger. Vet., mos, mosa, food; Sans., *mānsa*, flesh; Ital., manzo, beef; Slav., mjaso, flesh; Lith., miesa, id; Island., matur; Goth., mats.

**MELÆNA.** Sans., *malina*, sordidus, lutulentus, from *mala*, sordes, filth, dirt, and the suffix *ina*, Greek *aina*, *aina*, as *μελαινα*, *melaina*, from *μελαν*, *melan*, black; this suffix forms feminine adjectives and substantives, as Sans. *Raja*, a king, a ruler; *Rajani*, a queen, she who rules; Lat., *Rex*, a ruler; *Regina*, she who rules, a queen; Lith., *melinas*, azure. *Melena* is, therefore, a noun feminine, meaning black, blackness, Hence *melanosis*.

**MEMORY.** Lat., *memoria*; Sans., *mnā*, *memorare*, to remember, from Sans. root *man*, to think. Hence Greek *μνησκω*, *mimnesco*, *μνησω*, *mneso*, I remember; Lat., *memor*, mindful; *reminiscor*, *memini*, I remember; Island., *man*, to mind.

Eng., memorial, remember, from Sans. *man*, to think; *re*, back. Fr., *memoire*; Eng., *memoir*; Ital., *memoria*, *memorare*, to remember, a memorandum. The suffix, *y*, Lat. *ia*, Greek *ia*, is the Sans. *yā*, the suffix of a Sans. gerund, which forms feminine abstract nouns, and signifies after, with, through; thus, *memory*, after or through thinking.

**MERGE.** Lat., *mergo*; Sans., *majj*, *mergi et mergere*, to put into water; *ut majj*, to upmerge, emerge; *ni majj*, to down merge, submerge; Lith., *merkiu*, to macerate; *mazgoju*, I lave; Eng., to macerate; Ital., *mergere*; Eng., *emersion*, *submersion*.

**MIDDLE.** Ang. Sax., *middel*; Goth., *midja*; Sans., *madya*, *medius*, middle. Hence Lat., *medius*; Greek, *μεσος*, *messos*, middle; Lith., *widdurys*; *widdu naktis*, midnight; Eng., *waist*; Ger., *mittel*, *mitternacht*, midnight; Ital., *mezzo*, *mediocre*; Hung., *közep*; Chinese, *chung*, middle; *chung-kwo*, China, the middle, the central country, or kingdom; Island., *mitte*, *medium hominis*.

**MAID.** Ang. Sax., *mæden*; Scand., *maer*, *mey*; Pers., *mada*; Goth., *magath*; Ger., *magd*, from Sans. *manh*, to grow. Skinner derives maid from Ang. Sax. *magan*, to be able. Ulfilas, *magus*, a boy; *mavi*, a maid; from *magan*.

**MIDDEN.** Ang. Sax., *mig*, *mingere*; Ger., *mist*, *dung*; Ang. Sax., *meox*, *muck*; Goth., *maihs-tus*, dirt; Sans., *mih*, *effundere*, especially *mingere*. Hence Lat., *mingo*, *mejo*; Greek, *ομιχω*, *omicheo*, *μοιχος*, *moichos*, *μοιχαιω*, *moichao*; Lith., *myzu mingo*; *meszlas fimus*; *mezu stercus egero*; *mig-la*, a cloud; Island. Vet., *mig*, *mingere*; *mauk*, *mixtio*.

**MILD.** Ang. Sax., *mild*; Ger., *mild*; Island., *millde*, *mildness*; Sans., *mid*, *pinguem esse vel fieri*, to be fat; Lith., *myliu*, I love; *mielas*, dear; Lat., *mitis*, *mild*; *mollis*, soft; Russ., *milyi*, benign; Sans., *mridu*, tender, kind.

**MINION, MIGNON, MIGNONETTE.** Ger. Vet., *minna*, *minni*, love, from Sans. *mind*, love, from *mid*; Celt., *gwar*, *mild*.

**MILL.** Ang. Sax., *myldn*, to grind; *s-melte*, to melt; Ger., *mühle*, a mill; *mahlen*, to grind; Ger. Vet., *smilzu*, to make fluid; Ang. Sax., *smylt*, placid; Goth., *malvya*, to pound, to grind together; *mala molo*, *mala tineas*; Sans., *mrid*, to pound together, *conterere*. Hence Lat., *mordere*, to gnaw; *mando*, *mola*, *malleus*; Greek, *μυλη*, *mule*, *μελδω*, *meldo*, *αμαλος*, *amalos*; Lith., *malu*, I grind; Russ., *melju*, I grind; Hib., *meilim*, I grind; *millim*, I marr; Island., *mil*, to pulverise.

Eng., *mallet*; Span., *mal*; Fr., *martel*. The game of *mal*, also *pel-mel*. Ital., *macinare*, to grind; Hung., *malom*, a mill; Sans., *mrad*, *mordeo*, to gnaw, from *mard*, a hammer; Eng., a *maul*.



**MINE.** Scand. Runic, minn, min, mitt; Sans., *mamaka*; mama, the gen. c. of aham, ego, and ka, of, or belonging to. Runolphus Jonas says, minn is the gen. case myn, of, eg, I, and thinn the gen. case thyn, of thu. H. Tooke followed this.

**MINNIKIN.** Ang. Sax., minicene, a nun; Goth., minniza, less; minnists, least; Sans., *manâk*, parûm, little. Hence Lat., minor, minimus; Slav., mjni, less; Hib., min, small; mion, little.

Lat., minutal, mince meat; Eng., to mince; Island., litill, or litle, minne, minste. Perhaps smarr, small.

**MIS,** in Misdeed, Mistake, &c. Ger., miss; Goth., missa; Sans., *visica*, or *visca*, expresses the idea of variety, from *vi*, separation. Therefore, Goth. missadêds=misdeed, is a deed different from the right; missgunst, ill will, wrong will. Missa, means another. Eng., misnomer, another name; mistake, to take for another. Deed, from Sans. *dha*, to do.

**MITHRA-S.** Sans., *mitra*, the sun.

**MIX.** Ang. Sax., miscan, to mix; Sans., *misr*, miscere, to mix; Greek, *μῑγνυμι*, mignumi, I mix; Lith., maiszau, I mix; Slav., mjesu; Ger. Vet., miskiu; Hib., measgaim, I mix; measg, amongst; Celt., mysgu, to mix; Camb. Brit., ymmusk.

**MOON, MONTH.** Ang. Sax., mona, the moon, masculine; Ger., monat, a month; Goth., mena, from Sans. *mas*, from *mâ*, to measure; Greek, *μην*, men, a month; Lat., mensis; Lith., menu, a month; Russ., mjesjaz, a month; Fr., mois; Ital., mese; Ger., mond, the moon, masculine; Chinese, *yuè*, month, and moon; Hung., hold, the

moon; honap, a month; Celt., mis, month; mis medi, the mowing month, September; Egypt. R., aáh; Copt., ioh.

**MILCH.** Ang. Sax., meole; Ger., milch; Ger. Vet., milchu, I milch; Goth., miluks, milch; Sans., *mrij*, abstergere, siccare, to dry; mulcere, to soothe. Hence Lat., mulgeo, mulceo; Greek, α-μελγω, amelgo; Lith., melzu, I soothe; Slav., mizu, id. Perhaps Hib., breugaim, I soothe, I flatter; brogue, bleaghaim, I milk; Dan., melk; Egypt. R., art; Copt., erot; Island., mioolk.

**MOUSE.** Ang. Sax., mus; Ger., maus; Ger. Vet., mûs; Sans., *musha*, a mouse; Lat., mus; Greek, μυς, mus; Russ., mysj; Pers., moosh; Hung., egér; Ital., muskolo, mouse, a muscle.

**MOUTH.** Dan., mund; Ang. Sax., muth; Ger., mund, maul; Ger. Vet., mula, a mouth; Goth., munths, muntha, a mouth; Sans., *mauli*, the head; Island. Vet., mûli, munnur, the mouth; Sans., *mantra*, counsel, a hymn; Zend, manthra, a speech; Sans., *mantr*, to speak; Goth., mathlja, I speak; loquor; Hung., szaj; Eng., to munch, to mumble.

**MOURN.** Ang. Sax., murnen, smerzo, smeortan, to grieve; Ger., smerz, grief; Ger. Vet., mornen, smerzo, smerza, grief; mariu, to announce; mari, fame; Ger., märchen; Goth., merjâ, to relate; Sans., *smri*, meminisse, to remember; Goth., maurna, I mourn; Lat., mor, of memor, mindful; Hib., smuairean, grief; muirn, love; muirne, caresses; Lith., uz-mirsz-tu, I forget; Greek, μεριμνα, merimna, μαρτυρ, martur; Eng., martyr; to smart, memory.

**MARTYR.** Or, from Sans. *mri*, mori, to die.

**MOTHER.** Ang. Sax., *modor*; Ger., *mutter*; Sans., *mātri*, from Sans. root *mā*, to produce, and *tri*, the suffix of agency. Therefore, mother means, the agent of production. Lat., *mater*; Greek Doric, *ματήρ*, *mater*; Ger. Vet., *muotor*; Slav., *mati*; Lith., *mote*, a wife; Hib., *mathair*, mother; Pers., *madr*; Hung., *anya*; Chinese, *mo*; Austral., *tun-kán*; Celt., *mam*; Eng., *mammy*. The *a*, in *mater*, and the *e*, of *ματήρ*, *meter*, Greek, are long, because long in Sanskrit.

**MURAL.** Lat., *mur*, a wall; *muralis*; Sans., *mur*, circumdare, vestire, to surround, to clothe; Ang. Sax. and Island. Vet., *mûr*, a wall; Ger. Vet., *mura*; Lith., *mur*. Therefore, a wall is that which surrounds. The *a*, in *mural*, is the conjunctive vowel; the *l*, a part of *lis*, like, Sans. *dris*, like. Therefore, *mural*, is what resembles a wall.

**MUCH.** Runic, *miok*; Sans. R., *ma*, to increase. The *ch* and *k*, signify, like.

**MURDER.** Ang. Sax., *morthor*, *moerdra*; Scand., *mord*; Ger., *mord*, murder; *morden*, to murder; Goth., neut. base, *maur-thra*, nom. and accus., *maur-thr*, murder; properly, the killing, from Sans. root *mar*, *mri*, to die; the causal verb, *marayami*, I slay. The suffix, *der*, Ang. Sax. *dra*, Goth. *thra*, is the Zend *thra* and Sans. *tra*, which forms abstract substantives with verbal roots. From the verb neuter, to die, comes the causal verb to make to die, to slay; thence the abstract substantive, slaughter, murder. Lat., *mors*, death; Greek, *βροτος*, for *μυροτος*, *brotos*, mortal, for *mrotos*; Sans., *mrita*; Lat., *mortuus*, dead, from Sans. *marta*, *mortuus*, dead; Lat., *morior*, I die; Lith., *mirszu*, I die; *smertis*, death; Russ., *umiraju*, I die; *smerti*, death. From causal verb Sans. *mārayāmi*, I slay, comes Hib. *marbhaim*, I kill, I slay; *marbhann*, a corpse.

**MORTAL.** Lat., *mortalis*, like death, from *lis*, like, and Sans. *mṛita*, *marta*, pass. part. dead, from *mṛi*, to die. Mars, the god of war. Welsh, *marw*, to die; Erse, *marbh*, *marv*, dead; meath, death; Heb., *meth*, dead.

**MURMUR.** Lat., *murmur*; Sans., *marmara*, *susurrum*, a whisper, a murmur; Ang. Sax., *muronian*, to murmur; Ger. Vet., *murmuron*, to murmur; *murmurare*.

**MUST, Præterite.** Ang. Sax., *mot*, present tense; Goth., præt. *môs-ta*, pres. *môt*. The final *t* and *ta*, of the preterite tenses, are a part of the auxiliary verb, *thun*, to do; Sans. *dhā*, to do. Thus, in *skul-da*, I should; *skal*, I should, present tense.

**MEANT, Preterite.** Goth., *muntha*, preterite, from present tense, *man*, I mean. The suffix *t* and *tha*, are from *thun*, to do. This suffix is the *de*, in Goth., *dêths*, a deed, in O. Sax., *dād*, in O. Ger., *tat*, in Ger., *that*, in Eng., deed, and means done. It is the *te*, the suffix of Ger. imperfects, as *suchte*, he sought; Goth. preterites, *thata*, I thought; *bauhta*, I bought. It is the *t*, of the Eng. imperfect. It is the Sans. *dhā*, the Zend *da*, to make, or do, and used particularly in Sanskrit verbs of the tenth class, and in German and other dialects.

**MUTABLE.** Lat., *mutabilis*, *muto*, I change; Sans., *mē*, to change; Lith., *mainas*, a change; *mainau*, to change; Russ., *mje-na*, commutation; *mjenaju*, to change; Greek, *α-μειβω*, *a-meibo*. The "a," of *able* and *abilis*, belongs to the first conjugation, as *mutare*, *amare*; the *ble* and *bilis*, are from the obsolete *ibo*, I will be, from the Sans. root *bhū*, to be. In Ang. Sax., *leo*, I will be; *bys*, thou wilt be; *bydh*, he will be. The Irish *blus*, he will be. The Ang. Sax. *leo*, also *beom*, is not a formal future, but a present,

answering to the Ger. *bin*, I am. Therefore, mutable means to be changed, or what may be changed.

**MIND.** Ang. Sax., *gemynde*; Dan., *minde*, *mening*, *mene*, to think; Greek, *μενος*, *menos*; Ger., *meinung*; Goth., *man*, to think; Celt., *myn*, *menw*, intellect, mind; Lat., *mens*, from Sans. root *man*, to think. Mind, means thinking. Sans., *manas*, thinking; *mata*, part. pass., thought; Island., *man*, recorder.

**MONY.** A suffix; testimony, Lat. *testimonium*; ceremony. The *mon* is the Sans. suffix of the middle and passive participles, *māna*, Greek *μενο*, *meno*, Zend *mana*, Goth. *moni*, and signifies made, done, as Sans. *dhaman*, Lat. *domus*, that which is made, or built, from root *dhā*, to place, to make. In Greek, *δαμων*, *daimon*, shining, *πυμων*, *pulmon*, breathing, with a middle signification. The testifying, testimony; O. H. Ger., *wahsmon*, fruit as growing, or having grown; Lat., *semen*; Ger., *samon*, seed, as sown; nomen, name, as named; Sans., *na-man*.

**MENT.** A suffix; monument, Lat. *monumentum*. Ment is the Sans. *māna*, signifying making, or made, or done. In O. H. Ger., *hlumund*, fame, that which is heard; Goth., *hluman*, ear, as hearing; Eng., *sacriment*, made sacred; monument, making to remember.

The origin of the Sans. medio-passive participial suffix *māna*, is the combination of two demonstrative bases, *ma* and *na*; the vowel being lengthened in *māna*, and in the strong cases of *mān*, and the final vowel suppressed. Na combines with other pronominal bases, and then always takes the last place; hence Sans., *ana*, *ēna*; Greek, *κῆνος*, *kēinos*; O. Pruss., *tanas*, he. If the medial relation be really expressed formally in the suffix *māna*, Greek *μενο*, *meno*, in that case the final element must express the

nominative relation, or that relation which, from time to time, belongs to the position of the participle; and the unchangeable *mā*, Greek *με*, me, the dative and accusative (sibi, se); so that *na*, Greek *νο*, no, denote the person acting, and the *mā*, Greek *με*, me, the person acted upon, which, in the middle, are one and the same. The *t*, of the part., present and future active, is identical with the termination of the third person, and, like the latter, a derivative from the pronominal base *ta*. In Islandic, *māna* has become *enn*, thus, eg gef, I give; part. pass. *giefenn*, given. In Eng., *en*.

**MATRIX**, a Mould. From Sans. root *mā*, to produce, and *tri*, the suffix of agency. In Greek, *trid*, as *ληστριδ*, lestrid; Lat., *tric* and *trix*.

**NAIL**. Ang. Sax., *nægel*; Ger., *nagel*; Ger. Vet., *nagal*; Sans., *nakha*, a nail; unguis; Greek, *ονυξ*, *onuks*; Eng., *onyx*; Lith., *nagas*; Russ., *nogotj*; Hib., *ionga*; Island., *naal*, a needle; *nayle*, a nail.

**NAKED**. Ang. Sax., *nacod*; Ger., *nackt*; Ger. Vet., *nachut*; Goth., *nagvaths*; Sans., *nagna*, naked, part. pass., from root *naj*, *pudere*, to be ashamed; Lat., *nudus*, *nude*, *naked*; Celt., *noethu*, *dynoethu*, to make naked; Island., *nak-enn*.

**NAME**. Ang. Sax., *nama*; Ger., *name*; *nennen*, to name; Goth., *namô*, *naman*, a name; Sans., *nāman*, a name, perhaps from *jna*, *nosco*, to know; Lat., *nomen*; Greek, *ονομα*, *onoma*, a name; Pers., *naun*; Chinese, *ming*, a name. Arrow headed, O. Pers., *nama*. The suffix, *man*, of *naman*, Eng. *me*, Lat. *men*, Greek *ma*, is the Sans. *mān*, from *māna*, the suffix of the Sans. middle and pass. participles, in Greek *menos*. This suffix, in some instances,

has a passive signification ; thus, Lat., semen, seed, as sown ; nomen, name, as named ; O. H. Ger., sāmōn, seed, as sown ; Greek, onoma, name, as named ; Island., nafn.

NEED. Ang. Sax., nead, need ; Ger., Noth, need ; O. H. Ger., Not, need ; Goth., nauthjan, to compel ; Sans. R., *nāth*, rogare, petere, to ask for, to wish for. To be sick. Lat., necessitas, necessity ; Island., naud, neid.

## NAVY.

NAVAL. Lat., navalis, navis, a ship ; Sans., *nau*, a ship, from Sans. root *snā*, lavari, se lavare, se baigner, to wash, to bathe. Hence Lat., na-re, to swim ; Greek, *ναυς*, naus, a ship ; Ang. Sax., naca ; Ger. Vet., nacho ; Hib., naoi, noi, a ship. The *u*, of *nau*, becomes “*v*,” before a vowel, as, accus. Sans., *navam* ; Lat., navem. Chinese, chuen, a ship ; chwan, a boat, a junk ; Austral., nauwai, a ship ; Ital., nave ; Eng., nautical ; Hib., snamhaim, I swim ; Celt., novio, to swim.

NAVIGATE, to. Lat., navigo. This word is not from Sans. *nau*, navis, a ship, and *gā*, to go ; but from *snau*, to bathe, thence to swim, and *ya*, the causal suffix, in Lat. igo, thus, fumigo, I make to smoke ; navigo, I make to swim. Fr., nager, to swim ; navire, a ship ; Island., nauste, statio navium.

NEBULA. Ger., nebel, a cloud ; nebelig, foggy ; Ger. Vet., nibul, a cloud, from Sans. *nabhas*, a cloud, the air, the sky, from *na*, not, and *bhas*, splendens, not shining, from *bhās*, to shine. Slav., nebo, the sky ; Greek, *νεφος*, nephos ; Lat., nubes, a cloud ; Lith., debesis, a cloud ; Hib., neamh, heaven ; Camb. Brit., nev ; Chinese, yun, a cloud ; Erse, neay.

**NEITHER**, the comparative of No, Not. Ang. Sax., *nathor*; Ger., *weder*; Goth., *ni*, no; Sans., *na*, no, the demonstrative pronoun "that." Zend, *naedha*, nor, neither, literally not it, from *na-it*. Ther, is the compar. suffix *tār*. Chinese, *puh*, *ñot*.

**NOR**. Is also the compar. degree of Not.

**NEIGHBOR**. Ang. Sax., *neah-bur*; Ger., *nachbar*; *nach*, next. Near, may perhaps be allied to the Sans. *nikada*, propinquus, from *ni*, below. The *bor*, *bar*, is the Sans. *bhār*, to bear, or carry. Neighbor means, he who is near you.

**NIGH, NEAR, AND NACH**. From Sans. *nīd*, propinquum, *pròpe esse*, to be near.

**NO**. Ang. Sax., *na*, no; Goth., *ni*; Sans., *nā*, *nō*. The Sans. negative *na* is derived from the demonstrative pronoun *na*, that, the final syllable of *ana*, that; *na*, therefore, would simply direct to what is distant; for to say that a quality or thing does not belong to an individual, is not to remove it entirely or to deny its existence, but to take it away from the vicinity, from the individuality of a person, or to place the person on the other side of the quality or thing designated, and represent it as somewhat different. The demonstrative base *ā*, "that," also means not, the "a," privative, in Greek, Latin, and English, &c. Scand., *ci*, *nei*, *nie*, not.

**NONE**. Ang. Sax., *nan*; Ger., *nein*, *kein*. The initial *n*, in these words, is the Old Sans. pronoun *nā*, that. The one, an, and ein, are the Sans. *ēnā*, one; therefore, these words mean that one at a distance; also, in Lith., *ni ekas*, that one, none.



**NEW.** Ang. Sax., *niwe*; Ger., *neu*; O. H. Ger., *niwi*; Goth., *nivis*, *nuijis*, *new*; Sans., *nārā*, *novus*, *new*, according to Pott, from *anu*, post, after. Hence Lat., *novus*; Slav., *nov*, *novo*; Greek, *neos*, *neos*, from *nefos*, *nefos*; Hib., *nua*, *nuadh*; Lith., *naujas*; Chinese, *sin*; Pers., *now*, *new*; Celt., *newydd*, *new*; *adnewyddu*, to renew.

**NETHER.** Ang. Sax., *nether*; Runic, *nidr*; Island., *nedre*; Ger., *nieder*; Ger. Vet., *nidar*, from Sans. base *ni*, below; thus, positive *ni*, comp. *nether*, superl. *nethermost*. The “ther,” is the comp. suffix *tār*. Chinese, *hea*, below; *te*, down. “Nethermost hell.”

**NEPHEW.** Ang. Sax., *nefa*; Ger., *neffe*; Ger. Vet., *nefo*, *neft*; Sans., *naptri*, *nephew*, from *na*, not, and *pātri*, father. Lat., *neptis*, *nepos*, *nephew*; Welsh, *nai*; Cornish, *noi*; Arm., *ni*. Nises, *niece*; Welsh, *nith*; Cornish, *noith*.

**NEST.** Ang. Sax., *nest*; Ger., *nisten*; Sans., *nishta*, *sedes*, a seat, a habitation, from *ni*, below, and *sthā*, stare, to stand, to remain; Lat., *nidus*; Hib., *nead*; Camb. Brit., *nyth*, a nest. The “t,” of *nest*, *rest*, *lest*, is the Sans. suffix of p. p. partic. *ta*.

**NIGHT.** Ang. Sax., *niht*; Island., *noot*; Ger., *nacht*; Goth., *nalits*; Sans., *nakta*, *night*; Lat., *noct*; Greek, *nyx*, *nukt*; Hib., *nocht*; Russ., *noej*; Chinese, *yay*, *night*; Celt., *noeth*; Welsh, *nôs*; Egypt. R., *âschru*; Copt., *echorh*.

**NOT**, a compound of *No* and *It*, or *this*. Ger., *nicht*, from *ni-wiht*, no thing; Goth., *ni-vaihts*, no thing; Zend, *no-it*; *it*, Sans., *it*, neuter of *i*, *this*; Lat., *nihil*; Fr., *ne-pas*; Ital., *non*, not one; Hung., *nem*. The initial element alone is negative, the latter portion signifies something real.

Therefore, not means, no it, or no this. Chinese, *puli*, not. In, *ne pas*, *ne* only has a negative power.

**NOSE.** Ang. Sax., *nase*; Sax., *nebbe*; Ger. Vet., *nasa*; Island., *naes* and *nef*, *nebbe*, *nes*; Ger., *nase*; Sans., *nāsā*, *nasus*, the nose, perhaps from *snū*, *lavari*, to be washed; Lat., *nasus*; Lith., *nosis*; Slav., *nos*; North, *noss*, *ness*; Hib., *sron*, from Sans. *snū*, to flow, to drop, *fluere*, *stillare*; Goth., *snu*, to go.

**NOSTRIL.** Ger., *nasenloch*, from Sans. *snū*, to flow, *tri*, through, beyond; Celt., *tra*, beyond. *Tril*, is a hole.

**NEEDLE.** Ang. Sax., *nedl*; Dan., *naal*; Goth., *néthla*; O. H. Ger., *nadla*, *nadal*. The first syllable is the Sans. root *nah*, *neo*, to knit; *necto*, to join; the final syllable is the Goth. *thlo*, *thla*, from the Sans. *tra*, the suffix of agency, and forms substantives, which express instruments, from the Sans. *tar*, to accomplish, to do. Therefore, needle is the instrument for sewing, or joining. Perhaps, also, an iron nail, from *nah*.

**NEW.** Ang. Sax., *niwe*; Island., *nyr*, *ny*, *nitt*; Ger., *neu*. The *w* is the *y* of the Goth., Lith., *niuya*, *nauya*, from the Sans. *nara*; root *na*, *laudare*, to praise. The Goth., Lith., *ya*, Goth., *ji*, as *niuji*, is a participial suffix. Dan., *ny*, *new*. The suffix *yi*, of Goth. *niuyi*, *new*, is the Sans. *ya*, which forms gerunds, pass. participles, and adjectives; thus, Sans. *narya*, is a pass. part. of *na*, and signifies *laudandus*. Slav., *novo*; Greek, *nefoc*, *nefos*.

**NOW.** Ang. Sax., *nu*; Dan., *nu*; Ger., *nun*; Goth., *nu*; Lat., *nūne*, the accus. case of *nu*; Greek, *νυν*, *nun*, the accus. of *nu*. The Sans. demonstrative pronoun *na*, or

*nu*, this; pronouns have the power of expressing time and place, and were put in the locative, accusative, and ablative cases. In Pali, *nan* is the accus. of the pronoun *na*, this, and is the synonym of *nu*, *nun*, and *nunc*. In Scandinavian, *u*, in the word dunes, sand hills, is pronounced downs; therefore, *nu*, would be pronounced now, as we spell it, and means this time, or at, or to this time. Ital., *adesso*, now, *i. e.*, ad, to, *esso*, this, time understood.

NE. Ital., of this, from Sans. demonstrative pronoun *na*, this. This *na*, *ne*, is the negative element of *no*, *non*, *nein*, *ne pas*.

OBVIOUS. Lat., *obvius*, ob-via. The *ob*, is from Sans. *abhi*, near to; *via*, is from *rah*, to draw. Therefore, obvious means, near the way. The opposite pole to devious, from, out of the way.

OFF. Ger., *ab*; Sans., *ava*, off, from. Off is also derived from *apa*, from; Greek, *apo*; Lat., *ab*.

OF. Island. and Goth., *af*; Ger., *ab*; Sans. prepos., *a-pa*, from.

ONE. Ang. Sax., *an*, *ane*; Ger., *ein*; Goth., *ains*; Sans., *ēna*, one; Island., *einn*; Celt., *un*; O. Lat., *oinos*, one. *Ena*, is from the demonst. pronoun *ē*, this. Greek, *en*, *en*, one. In Eng., *a*, means one, from Sans. *ē*, this, from Sans. *a*, this. The final element of "one," is the Sans. *na*, this. Therefore, one, means this.

OATH. Scand., *eg æde*, I swear.

OAR. Sax., *are*; Scand., *aar*.

**OTTER.** Ang. Sax., *oter, otor*; Ger., *otter*; Sans., *ud*, an otter; *udra*, an otter, from Sans. root *und*, to be wet. Hence Lat., *unda*, a wave; Ital., *onda*; Greek, *ὕδωρ*, *udor*, water; Eng., *inundation*; Lith., *udra*, an otter.

**ONCE.** Chaucer, *ones*, the gen. case of one. *Oncest*, Lat. *unicus*. The initial syllable is from Sans. *ēna*, one; the final element is the Sans. suffix *ka, ika*, which means of, or belonging to. *Ka*, in the Arrow-headed language, is a possessive suffix, meaning belonging to; and is allied to the termination of the Turkish genitive case. In Hindoo, *ku, ke, ki*. In Sans., *madraka*, means a native of Madra; *mamaka*, mine, belonging to me; *parsika*, of the Parsic country. Therefore, *once*, means having the property of one, the quality of one. *Oncest* and O. H. Ger. *einest*, in the guise of superlatives.

**ONLY.** Ger., *einzig*. The *ly*, is *lich*, like; Sans., *dris*, like. *Only*, like one. Celt., *un, one*; Dan., *enkelt*, only.

**OURS**, the genitive of *We*. Scand. Runic, *ossar*, acc. case. The *s*, is the sign of the genitive, in Sans., Zend, Lith., Goth., Lat., &c. Ger., *unser*, of us; Goth., *unsara*. The apostrophe marks the elision of the *e*, of the Ang. Sax. genitive singular. Scand. Runic, *vor*, our; gen. dual, *ockar*, our.

**OFTEN.** Scand. Runic, *opt, iafuan*, and *oft*; Goth., *ufta*. *Of, i*, and *uf*, are prepositions; “ten,” the dat. or acc. case plural of the dem. pronoun; times, understood.

**OTHER**, the comparative of *One*. Ang. Sax., *other*; Ger., *andar*; Goth., *anthar*; Sans., *antara*, from *ana*, this; *ēna*, one; and the compar. suffix *tar*; Sans., *itara*, other,

from *i*, this, and *tar*; Goth., *nins*, one; *thar*, the compar. suffix; Lith., *antras*, second. Other, means beyond one, the second. The *o*, is the Sans. *a*, or *i*, this, he. Celt., *eithyr*, corrupted form of *alter*, another; *ei*, Sans. *i*, this, *thyr*=*tar*.

OVER. Ang. Sax., *ofer*; Ger., *über*; O. H. Ger., *ubar*, *obar*; Goth., *ufar*; Sans., *upari*, over, upper, from Sans. *upa*, to, towards; also *ut*, up, aloft, the Sans. neut. nom. and accus. of the pronoun *u*, this. The final *r*, and *ri*, I consider to be a part of *tri*, the compar. suffix. Therefore, over, means higher, more distant than up. Lat., *super*; Greek, *ὑπερ*, *uper*, *upo*, *upon*; Lith., *ubi*; Chinese, *kwo*; Hung., *felett*; Erse, *suas*; Welsh, *yuch*, super; Ital., *sopra*; Lat., *supra*, both comparatives.

OUS. A suffix; lunninous, Lat. *lumenosus*; may be compared with the Sans. *cans* and *ush*, the terminations of the perf. act. participle. Lith., *degusi*, the having burned; Sans., *de-hushi*. Thus, luminous, having shone, shining.

OX. Ang. Sax., *oxa*; Island., *oxe*; Dan., *oxe*; Teut., *ochs*; Ger. Vct., *auhson*; Goth., *auhsa*, *auhsan*; Sans. R., *uks*, to sow; *ukshan*, mas. sing., a bull. Junius derives ox, from Greek *αὐξω*, *aukso*, to increase; Skinner derives ox, from Lat. *occare*. My readers will judge for themselves which derivation is the most likely to be true. The Eng. and Ger. plurals, *oxen*, *ochsen*, is only the Sans. base sing. *ukshan*. In the Veda dialect, *rakshas* is an ox, from Sans. *rah*, to draw. Island., *oxin*, an ox.

OBLIGE. Ger., *obliegen*, to be incumbent. Ob, O. H. Ger., *oba*, over; thus, *obdach*, shelter; *obhut*, protection, from Sans. prep. *upa*, to, and *ut*, up. The Sans. root is *lag*, *adlierere*, from whence, perhaps, *ligo*, to bind.

OFFER, to. O. Egypt., *hpt*; Copt., *ote*, also a measure; O. Egypt., *ka*; Chinese, *ts'hing*, offerings.

OWE. Scand., *eg aa*, I owe; Bor., *to awe*.

PALE, a Fence. Ang. Sax., *pal*; Sans. R., *pāl*, *servare*, *tueri*, *regere*, to defend, to rule; Hib., *fal*, guarding; *falaim*, I hedge; *fal*, a king; Sans., *pāla*, a defender; Island., *pills*, a cloak; Lat., *palla*, a cloak; *pallium*, a female's garment. *Palladium*; *Pallas*, the goddess of scientific warfare; *palatium*. Eng., *palace*, a house of defence. The pale of the church, the protection; *palatine*, a pall; Greek, *φάλαυξ*, *phalaux*; Celt., *difyn*, *defendo*, *fon* and *fyn*, instruments of striking and fending; to *foin*, to fence.

PALE. Lat., *pallidus*; Sans., *palita*, pale; Greek, *πολιος*, *polios*; Slav., *plaw*; Lith., *balta*, white; *palwas*, yellow; *falo*, yellow; Lat., *flavus*, yellow; Eng., *pallid*.

PAD, to, Path. Ang. Sax., *path*, *padh*, *paedh*; Ger., *pfad*, a path; Ger. Vet., *pad*; Sans., *patha*, a path; Sans. R., *path*, *ire*, to go; *pad*, *cado*, I fall, to go, to follow; *pada*, a step, *gradus*; *pad*, a foot; Lat., *pes*, a foot; Sans., *panthan*, a bridge. Hence Lat., *pons*, a bridge; Greek, *πῆς*, *pous*, a foot; Eng., a *pedal*, *pattens*, *pedlar*, *foot-pad*; Greek, *πατος*, *patos*, a path; Hib., *fath*, a field; *fatha*, a plain; *fathan*, a journey; Slav., *putj*, a road; Greek, *πεδον*, *pedon*, a plain; Lith., *pedas*, a foot-step; Goth., *fotus*, a foot; Island., *footur*; Chinese, *loo*, a road; Austral., *yoilo*, *yapung*, a path; Hung., *osveny*, *nt*, a path; Celt., *pêd*, foot; *trybedd*, *tripod*; *pedol*, *horseshoe*; *pedyd*, *infantry*.

PAN, THE GOD. Sans., *pan*, to play!

**PATH.** Egypt., *hr*; Copt., *hir*.

**PERSUADE.** Lat., *persuadeo*, perhaps for *persvadeo*. Per, Sans. *parā*, back; suadeo, from Sans. root *rad*, dicere, loqui, to speak. Lat., *vas*, gen. *vadis*, a surety for money; Lith., *wadianu*, I call; Slav., *vaditi*, to blame; Hib., *feadain*, I relate; Camb. Brit., *gwed*, a word; Goth., *razda*, a speech; Ger. Vet., *var-wāzu*, I curse. To persuade, therefore, means to speak back.

**PINCH.** Lat., *pinso*, I pinch; Sans. R., *pish*, *pinsere*, *terere*, *conterere*, to pinch, to pound; Lith., *pesta*, a mill; Lat., *pistrinum*, a mill; Eng., *pincers*; *pestle*, the *le*, signifies instrument.

**PEPPER.** Ang. Sax., *peppor*; Ger., *pfeffer*; Sans., *pippali*, pepper; Greek, *πίπερι*, *piperi*; Lat., *piper*; Ital., *pepe*; Fr., *poivre*; Chinese, *hooiseau*; Hung., *bors*.

**PATTER.** Sans. R., *pat*, *cadere*, to fall; Greek, *πετ*, *pet*; Lat., *peto*, I seek; *impeto*, *impetus*; Bohem., *pad*; Hib., *faod*, *faoth*, a fall. The rain patters. It happens *pat*, *i. e.*, *pat*, it falls.

**PLENTY.** Lat., *pleo*, I fill; Sans. R., *pri*, to fill; *pār*, to fill; Hib., *fuvain*, plenty; *furthanach*, plentiful; *furthain*, satiety; Chinese, *yew*, plenty; to, plentiful.

**PLURAL.** Lat., *pluralis*, from *plures*, more. "A," is the conjunctive vowel, and *lis*, Sans. *dris*, like; plural, means like more. The plural sign *s*, Goth. *s*, is from the Sans. *as*, an extended form of the sing. nom. sign *s*. In Zend, *ô*, or *as*; Greek, *es*; Lat., *es*; Lith., *s*; Hung., *k*, *ak*, *ok*. In Austral., the demonstrative pronoun shows the number. In Chinese, there is no alteration, as *jin*, a

man, men; sometimes jin jin, men; sometimes a particle is added, as jin tang, men. In Heb., im is added, as ger, gerim, cherub, cherubim. In Island., ar, and er, as armur, pl. armar.

**POT, POTABLE, POTAGE.** Lat., *poto*, I drink; Sans. R., *pā*, bibere dare, to give to drink; Greek, *πινω*, pino, I drink; Lat., *poto*, *potus*, drink; *poculum*, a cup; Lith., *penas*, milk; Boruss. Vet., *pouton*, to drink; Russ., *pitj*, id; *pivo*, ale; Ger. Vet., *bier*; Ang. Sax., *beor*; Hib., *potaim*, I drink; *potheen*, whisky; Slav., *pi*, to drink; Eng., *beer*; Egypt. R., *bah*, to inundate, swill, drink.

**PREACH.** Sans., *prach*, interrogare, to question, from *pra*, before, and *ich*, to desire; Lat., *precor*, I pray; *posco*, *rogo*; Goth., *frah*; Ger., *frage*, I ask, demand; Lith., *perszu*, *praszau*, I entreat; Russ., *prosu*, I entreat; Hib., *fiafrach*, inquisitive; *frafraighe*, a question; *fiafrughim*, I inquire, ask; *friscam*, I hope; *friscart*, an answer; Greek, *προισσομαι*, *proissomai*; Zend, *peres*; Plat. Dutch, *precen*.

**PRAY, PRAYER.** From the same; *preces*, Ital., *prego*, I pray, ask; Fr., *je prie*.

**PRESBYTER.** Greek, *πρεσβυς*, *presbus*, old, from Sans. *pra*, before, and *bhū*, to be. Presbyter is a contraction of *presbuteros*, the elder, or older, the comp. degree; therefore, means being before.

**PROGENY.** Lat., *progenies*; Sans., *prajā*, progeny, from Sans. *pra*, before, and *jan*, *gignere*, to beget. The suffix *y*, Lat. *ies*, is from Sans. *ya*, which means after, with, through, and forms Lat. fem. verbal abstracts. Thus, *genies*, means after, or through, begetting.



**PRISM.** Lat., *frango*, I break; Sans. R., *bhanj*, to break; Hib., *brism*, I break. Thus, a prism breaks the ray of the sun into the prismatic colors. Prismatic, means broken?

**PULLET.** Lat., *pullus*, a chicken; Sans., *pōta*, a poot, a fowl, from Sans. root *pā*, to nourish; Lith., *pauta*, an egg; Greek, *πῶλος*, *polos*, a fowl; Goth., *fula*, hence fowl; Ger. Vet., *folo*, from Sans. *pal*, to preserve, *servare*; Chinese, *ke*, poultry. Hence Eng., poultry.

**PURE.** Aug. Sax., *pur*; Ger. Vet., *bar*; Sans. R., *pū*, *purificare*, to purify; Lat., *purus*; Lith., *pus-tas desertus*, vast; Greek, *πῦρ*, *pur*, fire; Chinese, *ts'hing*, pure; Egypt. R., *ab*; Copt., *ouab*.

**PUSH.** Sans., *puṭh*, *conterere*, to pound together. Doubtful?

**PUTRID.** Lat., *putridus*; Sans. R., *pūy*, *dissolvi*, to be dissolved; *putrescere*, to putrefy; Lith., *purva*, to putrefy; Greek, *πῶν*, *puon*, *pus*, matter; Lat., *puteo*; Goth., *fuls*, putrid; Hib., *putar*, putrid, stinking; Sans., *pūti*, *fætor*; Eng., *fetid*. The suffix, *id*, Lat., *idus*; the *i*, is a vowel of conjunction; the *dus* corresponds with *ta*, the suffix of the Sans. and Zend perfect pass. participle, and is identical with the demonstrative base *ta*, that.

**PAINT.** Lat., *pingo*; Sans. R., *pinj*, *pingere*, to paint, to honor; Sans., *pinga*, *nigricans*; tawny. Hence pigment.

**PERSONS** of Tenses are formed by postfixing to the theme personal pronouns; thus, Sans., *as-mi*; *as*, is the theme, and *mi* is the obsolete lost Sans. pronoun *mī*, I,

still retained in Cymric Celtic, and is the *m*, of sum; the *m*, of Greek, *εμ*, *eimi*; the *m*, of Celtic, *buom*, I was. The "o," of lego, is the *o*, of ego; Goth., *im*; O. H. Ger., *bim*, I am; Zend, *ah-mi*, I am; Pers., *man-am*, I am; Lith., *es-mi*, I am; *sed-mi*, I sit; O. Slav., *yes-my*, I am. *M*, is the element signifying *we*, in the first person plur. of verbs; this *m* is a part of the theme of the oblique cases of the Sans. pronoun of the first person, the nom. case is from a different base, as Sans. nom. sing., *aham*, I; gen., *mama*, *mē*, of me; Lat., *mei*; Greek, *μῶν*, *mou*; plur. Sans., *as-me*; Greek, *αμμες*, *ammes*, *we*. Hence the suffixes, first per. pl., Sans., *tishthamas*; Zend, *histamahi*; Pers., *ma-em*, *we are*; Greek, *ισταμες*, *istames*; Scand. Island., *vid erum*, *we are*; Ital., *siamo*; Span., *tenemos*; Ger., *stamen*; Lat., *stamus*; Lith., *stowime*; O. Slav., *stoim*; Fr., *sommes*.

**PRONOUNS.** The *Celtic* pronouns and verbal suffixes have been preserved, less altered, than any other.

*I*; Cymric, *mi*, and *vi*; Erse, *me*; Welsh, *mi*; redup. *myvi*.

*Thou*; *ti*, *thi*, *tu*, *thu*; Welsh, *ti*; redup. *tydi*.

*He*; *ev*, *vi*, and *hi*; *se*, fem. *si*; Welsh, *ev*, *eve*, *evo*, and *hi*, fem.

*We*; *ni*, reduplicated *nyni*, *sinn*, *inn*.

*Ye*; *chwi*, *chwichwi*, *chwychi*.

*They*; *hwynt*, *hwy*, *siad*, *iad*, *hwynt-hwy*. Hence *wyv*, or *wyvi*, I am; the suffix, *vi*, I.

*Wyt*, or *wyti*, thou art; suff., *ti*, thou.

*Yw*, or *ywe*, he is; suff., *ve*, he.

*Ym*, or *ymni*, we are; suff., *ni*, we.

*Ych*, or *ychwi*, ye are; suff., *chwi*, ye.

*Ynt*, or *y-hwnt*, they are; suff., *hwynt*, they.

Now, *hwynt*, is evident, in Greek, *εντι*, *enti*; Lat., *suut*, *monent*; Ger., *sind*; Pers., *burdend*; Russ., *stoyat*; Goth.

and in O. H. Ger., and, ant, ent, and ont, suffices of third per. pl. It is, therefore, evident that the personal suffixes of verbs are pronouns. O. Egypt. R., *a*, I, me; possessive, Copt., *pa*, mine; *a*, suffix, Copt., *tra*, facio ego, from *tre*, to do, make.

**PHLEGMON.** Greek, *φλεγμονη*, *phlego*, to burn. The suffix *mone*, *mon*, is the Greek *meno*, the Sans. *māna*, the suffix of the part. passive and middle, and means made, done, or doing. Therefore, *phlegmon*, means a burning. Thus, Sans. *sush-mān*, fire, as that which dries, from *sush*, to dry.

**PRESIDENT.** Lat., *præsicens*, from Sans. prep. *pra*, before, and *sad*, to sit. Ent, the suffix of the part. pres. act., Sans. *ant*, being, from *ās*, to be.

**PURLOIN.** The prefix *pur*, signifies away, from Sans., *apa*, from; Lith., *pa-gaunu*, I take away, I purloin; *loin*, from Lat., *longè*; Fr., *eloigner*.

**POSSESS.** Lat., *possideo*. *Por*, *pol*, and *pos*, in *por-rigo*, *pollicor*, and *possideo*, have arisen by assimilation from *pot*, Greek, *ποτι*, *poti*, or *pod*; also *πορι*, *proti*, and *προς*, *pros*, from the Sans. prepos. *prati*, towards, on, from Sans., *parā*, before, in front; *sedeo*, Sans. *sad*, to sit. Therefore, to possess the land, means to sit before it, on it. In Lettish, *pretti*, Slovenian, *proti*, mean towards.

**PRETTY**, as, "I am pretty well;" "Hammersmith is pretty near London." I consider, that pretty is the English synonym of the Lettish, *pretti*, towards, against; Slovenian, *proti*, towards; Greek, *proti*, towards; Sans., *prati*, towards, from *parā*, before, in front; Fr., *près*; Ital., *presso*; Cretan,

porti; Zend, paiti, towards; Sans., *para-ti*, abbreviated *prati*, towards, from *prā*, before. The *ti*, of *pra-ti*, is identical with that of Sans. *i-ti*, "thus," and *a-ti*, "on."

PRETTY. Ang. Sax., *præte*; Ger., *prächtigt*; Teut., *prächtich*; Sans., *pratibhā*, splendor; Ger., *pracht*, splendour. The suffix "y," Ger., *ig*; Sans., *ika*, signifies having the property; thus, pretty, having the property of splendor. Sans. root, *pra*, before.

PRETTY. Ang. Sax., *præte*; Ger., *prächtigt*; Teut., *prächtich*; Ger., *pracht*, splendor; O. H. Ger., *perahhta*, *fulgidus*; Sans., *brāj*, to shine; Zend, *bērēz*, to shine. The *t*, of *perahhta*, and of *pracht*, and *prett*, is the suffix *ta*, of the Sans. perf. participle. The *y*, is the Sans. *ika*, and signifies having the property of; thus, pretty, means having the property of shining, or splendor. Scand., *biartr*, *fulgens*; *biartra*, *fulgentium*.

PLURAL, FORMATION OF. In Sanskrit, the plural is formed by masculines and feminines in *as*; this *as* is an extended form of the singular nominative sign *s*; so that in this extension of the case-suffix lies a symbolical allusion to plurality. The *s*, which is too personal for the neuter, is wanting in that gender, in the singular, dual, and plural.

The Chinese form the plural in various ways. Every Chinese noun may express the plural as well as the singular; thus, *jin*, means a man and men; *neu*, an ox and oxen. The plural of the noun is pointed out by the use of particles; as, *tāng*, *mun*, *pei*, *luy*, *tsaou*, *tse*, and *chow*, &c., all placed before the noun, and are collective adjectives, though used to convey the sense of the plural. The genius of the Chinese language does not demand their use, yet they are sometimes used, where they appear to us superfluous;

thus, jin, a man; jin tǎng, men. With personal pronouns, mun is more frequently used; as, gno, I; gno mun, we; joo, thou; joo mun, ye. Pei is employed, when a class is to be indicated; as, o pei, the wicked. Chung; as, chung shang, all the merchants, or the merchants; chung sang, all living things. Ko; as, ko jin, every man, men; fan jin, all men, or men. The plural is expressed by repetition; as, jih jih, every day, daily; kea kea, every family, families. By the word "to," many. There are many other words used to denote plurality, each of which is applied to its own peculiar class of objects; thus, chih, is applied to animals, vessels, and single objects, as, chuen sze chih, four ships; san chih yang, three sheep; but this is an idiomatic peculiarity, in common with Japanese, a sort of generic term, as we say, heads of cattle, pieces of silk; san ko pan, three planks. In Egyptian hieroglyphics, the numeral three becomes a word of other meaning, so also in Chinese; as, san three, means are; urh two, means are; and yih one, means is.

In Old Egyptian nouns, the plural has only one ending, "u;" dual, ui. In hieroglyphics, the dual is expressed by two || straight, perpendicular, or oblique \ strokes, or by a T before the two strokes; the plural, by † three perpendicular strokes in the same line.

It is very remarkable, that the plural in Syriac, Syrian language, is expressed by two straight strokes placed obliquely //, or a τ, T, similar to the figure T of Egyptian hieroglyphics, and the oblique strokes are the same as the two strokes of the dual of hieroglyphics; two · · dots also indicate the plural. These strokes, dots, and T, form the plurals of both nouns and verbs. The oblique are placed beneath the word, the dots and T above.

Remark also, that dots puncta . . are used in Syriac to distinguish words, formed of the same letters, but having different meanings; marks were used in hieroglyphics for

the *same purpose*, and named by Bunsen determinative hieroglyphics; these determinative signs were discovered by Champollion; the Syriac language would have given him the clue. Thus, in Syriac, idho, with two strokes subscribed, signifies manus, a hand; idho, with two dots, puncta subscripta, signifies quæ, which.

The Rev. Charles Forster, B.D., page 108, part 2nd, of the *One Primeval Language*, that these three lines which Champollion states always stand for the plural number, as well as three, is the Arabic, wai onager, or an active strong beast of burthen. I have shown that the Chinese use three horizontal lines as a mark of the plural, and *san ko pan*, means *three planks*, or simply planks. Mr. Forster adds, that the whole Champollion system of Egyptian numerals is as ideal as the rest of his hieroglyphic system. The groups which he mistakes for numbers, being uniformly letters and words explanatory of the figures, amongst which they are disposed; single letters being frequently repeated, for the sake of intensiveness; and in the examples of flocks and herds of cattle especially, of conveying the idea, apparently, of indefinitely large numbers. Thus, the Chinese, Old Syrians, and Old Egyptians, express plurality by almost identical symbols. The Chinese numeral, *san*, three, is formed by three horizontal lines  $\equiv$ , and two, by  $=$ .

PLURAL, the formation of the second person plural of Verbs. T is the sign of the pronoun of the second person singular, in all Indo-Germanic languages, and is also the sign of the second person plural of verbs of these languages. The persons of tenses are formed by postfixing personal pronouns. The pronoun of the second person plural, in Sans., is *yushme*; Zend, *yus*; Greek, *ummes*; Lat., *vos*; Goth., *yus*; Lith., *yus*; O. Slav., *vy*. There is no *t* contained in any of these words, I therefore infer that the *t* of the second

person plural of verbs is derived from the pronoun of the second person singular, because a repetition of thou, *i. e.*, tu tu, equals ye. In Latin, the pres. tense imperative of sum, I am, is es, esto, be thou; now, "to," is "tu," thou, in the plural, es-te, es-tote, *i. e.*, tu tu, thou thou=ye; mementote, remember thou thou, *i. e.*, ye; audi-te, the latter of the two syllables tote; therefore, "t" is no part of *yusmè*, or vos, but of tu, Sans., *twam*. In Russ., budete; Pers., budidi; Erse, fhulthidh; Sans., *s-tha*; Greek, εσ-τε, es-te; Lat., este; Slav., yes-te; *i. e.*, be thou thou, for ye, but one thou only is expressed.

QUOTH. Goth., qithan, dicere, to say; qitha, qath, qêthum; Sans. R., *kath*, dicere, loqui, to speak, to say; Chinese, hwa; Goth., unqvethya, inexpressible; Scand. Runic, queda, they say; O. Lat., quo, quis, quit.

QUICK. Ang. Sax., *evic*, alive; Ger., *queek*; Ger. Vet., *queh*; Goth., *evivs*; Sans. R., *jiv*, vivere, to live; Lat., *vic-si*, I have lived; Lith., *ggwenu*, to live; *gywas*, alive; Zend, *jva*, nom. *jvo*, living; Slav., *schivû*, I live; Eng., live; quick-silver, quicksand; Chinese, *ming*, life; Austral., *moron*, to be alive.

QUEEN. Caledon., *quean*; Scand., *kona*; Goth., *quin*, *qeins*, lawful wife, as, she who bears; kin *germinare*; Sans. R., *jan*, *generare*, to bear children, to produce; *janâ*, a woman; Hib., *duine*, man, or woman; Greek, γυν, *gune*, a woman; Ger., *kun*, sex; kind, a child. Queen, means the woman. Goth., *kuni*, sex, gender; Lat., *cunus*; Scand., *quanar*, *sponsæ*, gen. sing., nom., *kona*.

RABID. Lat., *rabidus*, *rabies*; Sans. R., *rabh*, *iucipere*, to begin. Perhaps Island., *reide*, and its Eng. *rage*.

**RAJAH.** Sans. R., *rāj*, splendere, to shine; regere, to rule; Lat., rex, a king, a ruler; Sans., *rājñī*, regina, a queen, a female ruler; regnum, a kingdom; Goth., *raginō*, I rule; Bug., *reikja*, a kingdom; *reiks*, a prince; Ger. Vet., *reichi*, rich; Eng., rule, royal, regal, regnant; Ital., *re*, a king; *regnare*, to rule; regina, a queen; Fr., *roi*, *reine*, *royaume*; Eng., regent; Chinese, *kwo*, a kingdom; *te*, emperor; Hung., *király*, a king; Ger., *Oesterreich*, eastern kingdom, Austria; *reich*, kingdom; Celt., *rig*, a king; Island., *ryke*, I rule; Sax., *rica*, a prince; *rice*, a kingdom. Bishop-ric.

**REACH.** Ang. Sax., *ræcan*, to reach; Sans., *rij*, ire, to go; *acquirere*, to acquire; Lat., *rego*, *rectus*; Hib., *righim*, I reach.

**RED.** Ang. Sax., *read*; Island., *raudur*; Sax. Vet., *rod*; Ger., *roth*; Ger. Vet., *rot*; Sans., *rudhira*, blood; *rohita*, red; *rudhira*, red; Sans. R., *ruh*, to grow; Lat., *ruber*, *rufus*, red; Scotch, *roy*, red; Greek, *ερυθρος*, *eruthros*, red; Lith., *rauda*, red color; *raudonas*, red; *rudis*, rust; *arugo*; Slav. Vet., *rd-je-ti*, to grow red, to blush; Russ., *ryschii*, red; Polon., *rusy*, id; Island. Vet., *raud-r*, red; Hib., *ruadh*, red; Welsh, *rhydh*, *ruaid*, red; *ruaidhim*, I redden; Eng., *raddle*, *rosy*, *ruddy*; Hung., *veres*, red; Chinese, *hung*, red; *hung-kong*, red harbour; Fr., *rouge*; Scand., *rathom*, *rubefecimus*; *ec ryd*, *rubefacio*; *riola*, *rubefacere*; Ital., *rosso*.

**RICHES.** Ang. Sax., *richesse*; *rica*, rich; Sans., *rai*; nom. sing., *rās*, wealth; Lat., *res*; Island., *rykur*, rich.

**REAL.** Lat., *res*, a thing; Sans., *rās*, a thing; *res*. Al, the "a," the conjunctive vowel, and *lis*, like; Sans., *driś*, like. Real, like a thing.



**ROAR.** Ang. Sax., rarian, to roar; Sans., *rat*, mugire, to roar; ululare, to howl; *ru*, to roar; Ger., rath., counsel, advice; Sans. R., *rath*, loqui, to speak; Ger. Vet., redion, redinon; Sax. Vet., rethjôn, rethinon, loqui, to talk; Goth., razda, a speech; Ger., vorrath; Eng., forage; Hib., ran, a roar; Sans. R., *ran*, clamare, sonare, ranach, a roaring. Perhaps Lat., rana, a frog; raucidus, hoarse; Russ., revu, I roar; Sans. R., *ru*, to make a noise; sonare; Island., ræda and ræna, o-ratio.

**RIGHT.** Ang. Sax., rilt; Ger., recht; Goth., raihts; Sans., *rita*, verus, true, straight, from Sans. R., *ri*, ire, to go; Hib., ría, or, do ría, he will come, the rive, in arrive, with prep. abhi, ab, to; Ital., diretto, direct; Ger., gerade, id; Lat., rectus; Chinese, yew, to the right; shih, right; Eng., direct, rectitude; Celt., rhaith, legal rights; Island., rettur, fem. rett, neut. rett.

**ROAD.** Island., reysa; Sans., *riti*, itio, via, a road, happiness; Ger., reise, strasse, a road; Ital., strada; Hung., út; Chinese, loo, road; Sans. R., *ri*, ire, to go; Eng., route, ride, race; Hib., rith, course; rithim, I run.

**ROOT.** Lat., radex, rodo, I gnaw; Sans. R., *rad*, findere, fodere, to dig; Lat., rostrum, a beak; Ger., roden, to dig up; Hung., gyoker, a root; Island., root, pl. rætar. A tail rooa.

**ROUGH.** Ang. Sax., ruh, rug, reoh; Ger., rauh; Ger. Vet., ruh; Sans., *ruksha*.

**RUE.** Ang. Sax., hreova, penitence; Ger., bereuen, to rue; Ger. Vet., hru, ru, to repent; riwa, penitence; Sans. R., *hrī*, pudere, to be ashamed; *rud*, fletu, to weep; Ger.

Vet., *ruz*, to weep; Lat., *rudo*; Lith., *raudoju*, I lament; Slav., *rydajû*, I weep.

**RUMOUR.** Sans. R., *ru*, sonare, to sound; vociferare, to shout; Lat., *rugio*, I roar; Greek, *ωρονμαι*, *ornomai*; Ger., *gerücht*, rumour; Lat., *susurrus*, a whisper; Eng., to rustle; Lat., *rumor*. The suffix, *our*, and *or*, is from the Sans. suff. *as*, which forms Greek abstracts in *os*, and Latin in *or*, *ur*, and *us*. The *m*, of rumour, is a part of *mana*, the Sans. suffix of the middle and pass. participles; thus, *ru*, to sound; *romour*, that which is sounded. Celt., *brevu*, to roar; Island., *rilte*, fame.

**RUNE.** Island., *run*; Ger., *raunen*, to whisper; Ger. Vet., *runen*, id; Sans., *rudh*, impedit, to hinder; includere, to shut in; Hib., *rundha*, secret, mysterious; Goth., *runa*, a mystery; Ang. Sax., *run*; Iceland., *runir*, letters; Irish, *run*, mystery; Sans., *rundh*, mysterious; Hib., *rundhachd*, secrecy; *ruindiamhar*, a mystery, a dark secret; *ruine*, secrecy; Scand., *rûnes*; Celt., *rhin*, a secret, a craft, mystery; *celu rhiniau*, to conceal the Druidical secrets.

**RUN.** Ang. Sax., *rinnan*, to run; Runic, *ec renni*, I run; Ger., *rennen*, *rinne*, a channel; Goth., *rann*, to run, to flow; Sans. R., *ran*, ire, to go; Chinese, *kheu*, to run; Austral., *muraliko*, to run; Celt., *rhedeg*, to run; *rhed*, a course, a running; *rhod*, a wheel; Lat., *rheda*, *rota*. Also Sans., *rit*, ire.

**RUSH.** Ang. Sax., *ræs*, quick; Ger., *schleunig*, speedy; Ger. Vet., *sliumo*, swift; *sliumor*, more swiftly; Sans. R., *sru*, ire, to go; *fluere*, to flow; Greek, *ρεω*, *reo*, I flow; Hib., *sruth*, a stream; Greek, *ρευμα*, *rheuma*, *rheum*, a flowing, a stream; Lat., *rivus*; Eng., *river*, *rivulet*; Ital.,

riviera; Span., rio; Hung., folyoviz, a river; Chinese, ho, a river; k'he, torrents; O. Egypt. R., aru; Copt., iaro, a river; Island., rid eruo, rudde erui.

REMEMBER. Ang. Sax., smeortan, to grieve; Ger. Vet., smerza, grief; Goth., merja, memoro, I tell; Sans. R., *smri*, meminisse, to remember; Lat., memor, mindful. Re, means back.

REDOUND. Lat., redundo. The re, is the final syllable of Sans. prep. *parā*, with final long a, and means back, away, forth; the d, is only to prevent two vowels coming together; ound, Lat., undo, from Sans. root, *und*, madidum esse, to be wet, thence to flow. Redound, to flow back. Abound, to flow to; the b, only for euphony; and does not mean "from," but "to." The Sans. *ā*, to. Abound, cannot mean to flow from.

RETICULE. Lat., reticulum; the suffix, culum, from Sans., *kar*, to make; Celt., rhwyd, a net.

RICH. Chaucer, riche; Ang. Sax., rice; Dan., rig; Teuton., reich, the r, contains and expresses the meaning, wealth, from the Sans. root, *rai*, wealth; Lat., res. The suffix, ich, is the Goth., leiks, like; Sans., *driś*, like; the ich, in *which*, is the same word, and means like. The Rev. Mr. Williams, Archdeacon of Cardigan, says, res is derived from reor, to think; I say, from Sans., *rai*. Therefore, rich, signifies like wealth. Zend, vohu, thing, riches; Island., rykur, rich.

REWARD. Perhaps from Scand., vard factus est, ec verd fio, I do. Re, signifies back, from last syllable of Sans. *parā*, back. Therefore, reward, to do, or make back.

**SAD.** Ang. Sax., sari, sorry; Sans., *sad*, *ægrotare*, to be sick; Hib., sath, evil; saith, vile.

**SALIENT.** Lat., salio, I leap; Sans. R., *sal*, ire, to go; Hib., silim, I drop, sow; Lith., *selu*, I creep; Slav., *slati*, to send; Greek, *αλλομαι*, *allomai*, *αλμα*, *alma*; Turk., *alma*, a dancing girl!

**SALIVA.** Lat., id; Sans., *salila*, water, from Sans. root, *sal*, to drop; Greek, *αλς*, *als*, *sals*, salt; Slav., *sol*, salt; Greek, *σαλος*, *salos*, salt; Sans., *sal*, to spit; Erse, *salan*; Welsh, *halen*, salt; seile, *haliu*, *saliva*; Dan., *spyt*; Island., *salt*; Goth., salt; Sax., *scalt*.

**SAME.** Goth., *sama*, the same; *sums quidam*, a certain person, from Sans., *sama*; *similis*, *æquus*, *omnis*, the same, from prep. *sa*, with; and *mā*, to measure. *Sa*, is also the root, the pronoun that. Slav., *sam*, *ipse*, he himself; Hib., *samhuil*, like; *sambladh*, resemblance; *samhlaim*, I liken, compare, resemble; Lat., *similis*, from the lost primitive, *simus*; Greek, *ὁμος*, *homos*, the same; Erse, *savail*, like; the Sans., *sa*, *sam*, with, and *ail*, like; Welsh, *harvail*; Dan., *de samme*, the same; Lat., *simus*, same; *similis*, means similar.

**SCISSORS.** Ang. Sax., *seara*, shears; Ger., *schere*; Sans. R., *chchid*, *scindere*, to cut; Ger. Mid., *schite*, I cleave; *schinde*, *glubo*; Goth., *skaida*, I separate; Ger., *scheiden*, to divide; *schneider*, a tailor; *splitter*, a splinter; Ger. Vet., *splitar*, id; Ger. Med., *splize*, *scintilla*; Ger., *spalte*; Ger. Vet., *spaltu*, I cleave; *spüle*, a spool; Amer., to spile; Lat., *scindo*; Greek, *σκινδ*, *skind*, I cleave; Sans., *chchind*; Greek, *σκιζω*, *skizo*, I cleave; Island., *sigd*, a scythe; Sax., *sithe*, *sker*, *seco*; Lith., *skedra*, a

shaving; skirru, I separate; Hib., scaithim, I cut off; scaolim, I loose, scatter; spialaim, I dilacerate; Eng., splinter; spell, a match; split, scar; Hib., scairim, I scatter; Ger. Vet., scar, to cut. To scathe, scathless. Chinese, tseen, scissors; Dan., sar.

**SHIELD.** Island., scioldr; accus. pl., scioldo; Sans., *chchad*, tegere, to cover.

**SEAM.** Ang. Sax., seam; Scand., *cc sauma*, I sew; *seymda*, sewn; Ger. Vet., *siwu*, I sew; *siut*, a suture; *sutari*, sutor; *saum*, limbus; Goth., *siuja*, I sew; Sans. R., *sir*, to sew; Lat., *suo*, I sew; Slav., *sivu*, I sew; Lith., *suwu*, I sew; Goth., *sauma*; the “*ma*,” of *sauma*, and the “*m*,” of *seam*, is the Sans., *ma*, the demonstrative pronoun, and means being. Therefore, *seam*, means sewed, or being sewn. *Ma*, is a part of the suffix, *māna*, of the part. pass. and middle. Greek, *meno*; Dan., *som*, a seam.

**SAY.** Ang. Sax., *sægan*, to say; *sagan*, id; *sang*, a song; Island., *seige*, *sagde*; Ger. Vet., *sagen*, to say; Ger., *sagen*; *sage*, a saying; Sans. R., *sans*, *dicere*, to speak, to tell; Lat., *saga*; Pers., *kanden*, to recite; Ang. Sax., *sanger*; Eng., *singer*; song, songstress; *sage*, “wise saws;” Scand., *saga*; Dan., *swar*.

**SHIRE, a Division.** Sax., *sccaran*, to sheer; Island., *skera*; Sans., *chchid*, cut.

**SELDOM.** The dat. and ablative case of the Ang. Sax. adjective, *seld*, rare, unfrequent; compar. degree, *seldor*, *seldre*; superl., *seldost*. Seldom, agrees with times understood. Ger., *selten*, the accus. and dat. case plural of the adjective, *selten*, rare, seldom, as, *seltene früchte*, rare fruits;

selten (mal understood), rare times; Lat., raro (tempore); Island., siald-an. The Sax. adverb, middum, in medio, and Old High Ger., "luzzikem," paulatin, are dative plurals. Paulatin is an accusative. Sans., *nityam*, ever, an accus. case.

SELF. Dan., selv; Ang. Sax., sylf; Ger., selber, the same; selbst, self; Goth., silba, from the reciprocal pronoun, gen., *seina sui*; dat., *sis sibi*; accus., *sik, se, himself*; and laiba, a remnant, from leiban, to remain; meaning that which remains in itself, enduring; Sans., *scayam*, self, from *svê*, suus, his, and *am*, the nominative termination; Egypt., ha, self; a limb; Copt., ho; Chinese, tsze, self; tszé kò, one's self.

It is probable that self, Iceland., *siaalfur*, is a compound of *si al folmas*, all his members, limbs. Greek, *σφε*, *sphe*, self; Lat., *se*; Lith., *saw, to himself*; gen., *sawens*; Slav., *sebje, to himself*; gen., *sebe*; Goth., *sibya, sib*, a relation, kinsman, means his man, from Sans., *sva*, his; Iceland., *med kononginomi sialfom*, dat. case, with the king himself; ok under *sik*, and under himself. Thvi, himself. Ser., *sialfir*, for themselves. The *s*, in each word, signifies his, her, their. Compare Latham, concerning "Self."

SHADOW. Ang. Sax., *scead*, a shade; Ger., *schatten*; Goth., *scadus*; Sans., *chchad*, tegere, to cover; Hib., *scailim*, I shade, shelter; *scailein*, a fan, an umbrella; *scail*, a shadow; *scaileachd*, darkness; *scath*, shadow, protection; Lith., *skyda*, a shield; Ger., *schild*; Goth., *skalja tegula*; Ger. Med., *schal*, cutis, cortex; Ger., *schale*; Lat., *squamma*, a scale; *scutum*, a shield; Greek, *σκια*, *skia*, a shade; *σκοτος*, *skotus*, darkness. The isle, Skye, from Irish, *skiach*, cloudy; Eng., *skin*, *scale*, *shield*, *squamous*; Ger., *schuppig*, shell, shutter, shelter, to shut; Egypt. R., *akam*; Island., *scyrta*, a shirt of mail; sky, nubes.

**SINCE.** Ang. Sax., *sithan*; Ger., *seit*; Goth., *sei-thu*; Island., *sidan*. The Eng. *si*, Ger. and Goth. *sei*, Island. *si*, are the Gothic, Islandic, and Sanskrit demon. pron. *sa*, the, this. The suffixes are the same as the Lat. *de*, of *in-de*, Greek, *θεν*, *then*, of *σπαυο-θεν*, Sans., *tas*, Lat., *tus*, and signify from; therefore, these words mean from the, this, time understood. Compare Horne Tooke, *Diversions of Purley*.

**SHE.** Ang. Sax., *heo*; Ger., *sie*; Goth., *so*; Sans., *sā*; Zend, *ha*; Greek, *ἡ* and *ἥ*; Lat., *ista*; Lith., *ta*; O. Slav., *ta*; Hung., *ő*; Mæso Goth., *si*; Erse, *si*; Welsh, *hi*; Dan., *hun*; Scand., *sa*, *he*; *su*, *she*; *that*, *that*; *thui*, *from*, or *by her*.

**SISTER.** Ang. Sax., *swuster*; Ger., *schwester*; Ger. Vet., *suëstar*; Goth., *svistar*; Sans., *śivasrī*, from *śiva*, his, and *sri=stri*, femina, a woman unmarried; Slav., *sestra*; Lith., *sessu*; Lat., *soror*; Hung., *nene*, *hug*; Camb. Brit., *chwaer*; Chinese, *le*; Erse, *siur*; Dan., *soster*; Island., *syster*.

**SOUND.** Ang. Sax., *swegan*, to sound; Ger., *sund*, *sonde*; Sans. R., *śvan*, *sonare*, to sound; Hib., *sian*, a voice; Lith., *zwanu*, I sound; Slav., *zveniu*, id; Celt., *son*, *sain*, *sound*. Perhaps Island., *ec syng*, I sing.

**SIT.** Ger., *sitzen*, to sit; Island., *saa*, to sow; *sæde*, seed; *sit* and *sat*, pure Islandic, *setum*; Ger. Vet., *saz*, to sit; *sizu*, *saz*, *sâzûmes*; Causal Goth., *satya pono*, I set; Ger. Vet., *seziu*, id; Sans. R., *sad*, *sidere*, *sedere*, to sit; Lith., *sedmi*, I sit; *sodinu*, I set, plant; Slav., *sjadu*, *con-sido*; Greek, *ἕδος*, *hedos*, *ἐζομαι*, *ezomai*, I sit; Hib., *suidhim*, I sit; *suidhiughaim*, I set; *saidhe*, *saidhiste*, a seat; Eng., *sediment*; *consider*, to sit together; *sedan*, *sedentary*;

Ital., sedere; Hung., ulni, to sit; Fr., s'asseoir; Chinese, tso, a sitting; Austral., yel-la-wol-liko, I sit; Egypt. R., bka-bka, to sit down, be quiet, prostrate; O. Egypt. R., hms, to sit; Copt., hemsî, hmoos. Also, a see, and siege. Island., saete, a seat.

**SCREECH.** Ger., scerien, to scream; Sans., *srij*, emittere, jaculari voces aut missilia, to send forth words or missiles.

**SLEEP.** Ang. Sax., swefan, to sleep; Ger., schlafen; Ger. Vet., slâfon, I sleep; slafit, he sleeps; Goth., slep, to sleep; slepa, I sleep; Sans., *swap*, to sleep; Island. Vet., svefja, to sleep; Slav., spisi, thou sleepest; Greek, ὕπνος, hupnos, sleep; Hib., suain, sleep; suaimhneach, quiet; suaimhnighim, I rest; I please; Camb. Brit., hephun, sleep; Lat., somnus, sopio; Celt., hun, sleep; Erse, suan; Welsh, hyn, sleep.

**SAME.** Sans., *sama*, same, is the ancient meaning of *sama*, and the idea of similarity is a derived one. *Sama* is a combination of the pronominal bases *sa*, he, this, and *ima*, this; therefore, the primary meaning is "*this*."

I have thus shown that the word, same, exists under two similar forms, two words of totally distinct and different meanings, and of different derivations. One "same," means personal identity, and does not admit of degrees, and does not imply similarity, but means idem, this man, and is only applicable to a single object.

The other "same," signifies of one and the same nature, implies comparison, and admits of degrees, *e. g.*, "He is nearly the same, but not entirely." Archbishop Whateley, in his Logic, calls this an ambiguity. The demonstration of the existence of two distinct words, perhaps unknown to the archbishop, destroys the ambiguity.



SANDHI, or SANHITA, compounded of *san*, with, and *dhā*, to have, to hold, signifies junction, association. I shall now show in what forms this Sanskrit law is observed in the derived languages.

1st. When a vowel, terminating a word, is followed by a similar vowel, beginning another word, they combine; thus, "a" with "a," makes a long "ā," as *Daitya* and *ari* = *Daityāri*. In Greek, this is termed *κρασις*, *krasis*, as *ταλλα*, for *τα αλλα*, *talla*, for *ta alla*. In Latin, *elisiō*, as *quoqu'et*, for *quoque et*. In English, *th' ethereal*, for the ethereal. *κατ' εμα*, *kat' emā*, for *kata emā*.

2nd. When the vowels are different. Sans., *upa* and *Indra* = *Upendra*. Greek, *ταμα*, for *τα εμα*, *tama*, for *ta emā*; *το ονομα τνομα*, *to onoma = tounoma*. Latin, *saper' aude* = *sapere aude*. German, *flieg' ich*, for *fliege ich*. French, *j' ai* = *je ai*. Italian, *vuol' egli* = *vuole egli*.

Scandinavian, *lagda' e* = *lagda ee*, *i. e.*, *ee*, *I*, *lagda*, transfix; *kista' e*, *pro kista ee*, *i. e.*, *ee*, *I*, *would salute*.

Two vowels may form a diphthong; as, *Gangā*, *udakam*, *Gangodakam*, *Ganges water*. *το εναντιον τςναντιον*, *to enantion, tounantion*. *Ganges*, perhaps from *gam*, to go. There are only three simple vowels in Sanskrit, *a*, *i*, *u*, long and short, and the sound *ri*, these are the only sounds to which *sandhi* is applied. In Greek, the vowels *a*, *ε*, *η*, *ι*, *ο*, *ω*, *υ*, come under the law, also with modifications, as, *ω' vaξ* = *ω' araξ*, *μη' κ*, *μη' εκ*, &c.

SON. Island., son; Ang. Sax., *sune*, *sun*, and *sonr*; Ger., *sohn*; Ger. Med., *sun*; Ger. Vet., *sunu*; Goth., *sunus*; Sans., *sūnu*, from Sans. root *sū*, *parere*, *partum edere*, to bring forth; *gignere*, to beget; and *nu*. This suffix forms substantives and adjectives, as, *sunus*, son, as born; *dhenus*, a milch cow, as giving to drink, from *dhe*, to drink. Slav., *syn*; Lith., *sunus*; Chinese, *urh*; Austral., *kur-rakong*; Hung., *fiu*; O. Egypt., *iri*; Copt., *alou*.

**SLIP.** Ang. Sax., *slip*; Ger., *scheife*, I slide; Ger. Vet., *slif*, to slide; *slifu*, *sleif*, *slifumes*; Sans. R., *srip*, ire, to go; *gradi*; Lith., *slenkiu*, to creep; Hib., *sleagain*, I sneak; Amer., *slick*; Eng., *sledge*, *slide*, *slippery*, *slink*; Lat., *serpo*, *repo*; Greek, *ερω*, *erpo*, I creep.

**SMILE.** Ang. Sax., *smercian*; Ger. Vet., *smil*, *smilenter*, *mocking*; *subridens*; Sans., *smi*, *ridere*, to laugh; *subridere*, to smile; Lett., *smeet*, *ridere*; Slav., *smje ja-ti*, to laugh.

**SNOW.** Ang. Sax., *snaw*, *snar*; Ger., *schnee*; Ger. Vet., *sneo*, *sne*, gen. *snewes*, *snow*; Goth., *snaivs*, *snow*; *snu*, to go; Sans. R., *snā*, *fluere*, to flow; *stillare*, to drop; Lith., *snegas*, *snow*; Slav., *snjeg*, id; Greek, *νέω*, *neo*; Hib., *snuadhaim*, I flow; *sneachd*, *snow*; *snadh*, *blood*; Ger. Vet., *suuz emungere*; Chinese, *seuč*, *snow*; Island., *snioor*.

**SPEAK.** Ang. Sax., *sprecan*, to speak; Ger., *sprach*, *spreche*, I speak; O. H. Ger., *sprah*, to speak; Sans. R., *brav*, *dicere*, *loqui*, to speak; Boruss. Vet., *billa*, I speak; Lith., *biloju*, id; Hib., *bri*, a word; *bruidheann*, *talk*; *bruideanaim*, I dispute; *brogue*; Scot., *bruidhean*, *speech*, *noise of talk*; *bruidneach*, *talkative*; Camb. Brit., *brud*, a *chronicler*, a *prophet*. *Bragga*, the Scandinavian god of eloquence; hence *braggart*, *braggadocio*; to brag, a *bravo*; *brave*. Eng., *speech*; *bruit*, *bruted*; also Sans. R., *bru*, to speak.

**SOUR.** Ang. Sax., *scripen*, to sharpen; *livetan*, to sharpen, to whet; Ger., *sauer*; Sans. R., *sō*, *acuere*, to sharpen; Island., *hretia*, a *wedge*; Ger. Vet., *hvezjan*, to whet; Ger., *wetzen*, id; Hib., *geur*, *sharp*, *sour*, *edged*; *gear*; id; *geire*, *sharpness*; *geirim*, I whet, I grease.

SO. Ang. Sax., *swa*; Runic, *sva*; *sa*, this; Ger., *so*; Sans., demons. pronoun, nom. mas., *sa*, *sah*, *sō*, "is," he, this; Pakrit, *so*, this; Goth., *sa* and *so*, this; Island., *sa*. In Lat., *itā*, *so*; *ideō*, *so*; Sans., *iti*; Zend., *itha*, *so*; signify this; all are demonstrative pronouns. Therefore, *so*, signifies this. In Chinese, *chay*, signifies this and *so*; Ital., *per cio*, *che*, both pronouns; Lat., *tam*, *so*; the *tam* of *is-tam*, the accus. of *ta*, in *ita*. Therefore, *so*, signifies "this." Dan., *som*.

SPURN. Ang. Sax., *spurnan*, to spurn; Sans. R., *sphudd*, *spernere*, to spurn, to despise.

STAR. Ang. Sax., *steorra*; Ger., *stern*; Sans., *tārā*, a star, from Sans. root *stri*, *sternere*, to strew; Greek, *αστηρ*, a star; Goth., *stairno*; Lat., *aster*, *astrum*; *stella*; Eng., *asteroid*, like a star; *stellar*; Chinese, *aster*, a flower; Celt., *ser*, stars; Armor., *steren*; Pers., *sitauren*; Island., *stiarna*; A. Bor., *starne*.

STREW. Ang. Sax., *strewian*, to strew; Ger., *streuen*, id; Goth., *strauja*, I strew; Sans. R., *stri*, to strew; Lat., *sterno*; Greek, *στρογγυμι*, *stornumi*, I strew; Slav., *str-jeti*, to extend; *prostran*, spacious; *postelja*, a bed; *prje-stol*, a throne; Lith., *stalas*, a table; Eng., *prostrate*, *straw*; Austral., *wari-warikulliko*, I strew; Eng., *stratum*, *stratified*, *street*; Ger., *strasse*. Perhaps *strand*; Island., *stroend*.

STALL. Ang. Sax., *steal*; Ger., *stall*, a stable; Ger. Vet., *stal*, a place; dat., *stalle*; Sans., *sthala*, locus, a place, a region, ground, from Sans. root *sthā*, *stare*, to stand; Hib., *stale*, obstinacy; Ger., *stelle*, a stead; *stuhl*; Goth., *stols*, a stool.

**STAND.** Island., stend; Ang. Sax., stondan; Ger., stehen, to stand; Ger. Vet., stam, I stand; stat, he stands; Sans. R., *sthā*, to stand; Lat., sto, I stand; Greek, *στη*, *στημι*, istemi, I stand; Lith., stowmi; Slav., stoju, I stand; Hib., stad, stop, delay, state, condition; stadaim, I stop, stand; taim, I am; Osset., dan, I am; istam, we are; Pers., hestem, I am; hestim, we are; Ger. Vet., stift, a foundation; stiftan, to found, to build; Eng., stiff, steif, still; estate; stay, stop, stays, stark, station, stationary, stable, stint, install; steady, staid.

**STEAD,** Homestead, Bedstead, Farmstead; Place; In-stead, in the place. Stern of ship, stick, staff, status, stability, steady, steadfast. Celt., stad, state; Scand., sterk; Egypt. R., amach, strengthen.

**STERN,** *adject.* Ang. Sax., styrne; Ger., streng; Sans., *stira*, stabilis, firm, from Sans. root *stā*, to stand; O. Egypt. R., aha, to stand erect, a stable, a field.

**STEM.** Ang. Sax., stofn; Ger., stamm; Sans., *pass. part.*, *sthamānu*, stood, from Sans. root *sthā*, to stand; Lat., *stemma*, *stamen*. The final m, ma, and men, are the suffix of the *pass.* and *middle Sans. part.* Stem, means something standing, or being standing. Eng., *stamina*. Stem of a ship.

**STEP, STAIR.** Ger., *treppe*, *steige*, a ladder; Goth., *staigs*, *semita*, from Sans. root *stigh*, to ascend; Ger. Vet., *stig*, to climb, to ascend; *stigu*, *steig*, *stigûmes*; Hib., *staighre*, a stair; Greek, *σείχω*, *steicho*, I ascend; *στίξ*, *stix*, perhaps stage; Ger., *steigen*, to ascend; Dan., *stige*, a ladder.

**STIFF.** Ang. Sax., *stif*; Ger., *steif*; Ger. Vet., *stamph*, *pilum*, *stam stipes*, a trunk; Sans. R., *stambh*, *fulcire*, to prop; Island. Vet., *stofn*, a stem; Ger. Vet., *stab*, a staff; Sans., *stabdh*, rigid, immoveable; Greek. *σταιβω*, *steibo*, *σταιβω*, *stembo*; Lat., *stupro*, *stipes*; Ger. Vet., *stif*; Scand., “sterk,” “stor,” great “storm,” “tempestas;” Greek, *στερκο*, *sterko*, *estorka*.

**SUCH.** Ang. Sax., *swile*; Ger., *solcher*; Goth., *svaleiks*; Sans., *sadrisa*, *such*, from *sa*, this, and *drisa*, like; Lat., *talis*, *such*, from Sans. *ta*, this, and *dris*, like; *qualis*, like which; Greek, *τηλικος*, *telikos*, like this, so great; O. Slav., *tolik*, *toliko*, *such*, like this; Prakrit, *tariso*, *tarisan*, *such*; Sans., *kolik*, *koliko*, *qualis*, like which; *quantus*; Greek, *πηλικος*, *pelikos*; Prakrit, *keriso*; Sans., *kidrisas*, how great; *yelik*, *yeliko*, relative; Greek, *ηλικος*, *helikos*; Pakrit, *yariso*; Sans., *yadrisas*, *yadrisam*. *Ya*, signifies which. *Such*, therefore, is a compound of *su*, signifying this, and *ch*, like, like this. Slav., *takyi*, *such*; Lith., *toks*; Chinese, *mow*; Hung., *ollyan*, *such*; Old Swedie, *tockin*; Celt., *cyval*, *cyd*, and *mal*, like to, *such as*; Goth., *svalauds*, *such*, and so much.

**SUN.** Ang. Sax., *sunne*, fem.; Ger., *sonne*, fem.; Ger. Vet., *sunno*, mas.; *sunna*, fem.; Goth., *sunna*, mas.; Sans., *sūra*, mas. gen., from Sans. root *sūr*, to be bright, *splendere*; Sans., *scar*, the heavens; Zend, *hvare*, the sun; Hib., *speur*, the sky; Greek, *σελας*, *selas*; Russ., *solize*, the sun; Goth., *sauil*; Austral., *punnul*, the sun; Egypt. R., *atn*, the sun's disk; Chinese, *jih*; Scand. Runic, *sol*, fem. g.; Celt., *suil*, an eye.

**SWEAT.** Ang. Sax., *swat*; Ger., *schweiss*, *schwitzen*, to sweat; Ger. Vet., *sueiz*, sweat; *suizzu*, I sweat; Sans.,

*sweða*, sweat; Sans. R., *swid*, sudare, to sweat; Lat., sudor, sweat; sudo, I sweat; Island. Vet., *sviti*, *sveiti*, sweat; Lith., *sswist*, to sweat; Greek, *ιδῶ*, *idio*, *ιδος*, *idos*, *ιδρως*, *idros*, sweat; Armor., *chwez*, sweat; Camb. Brit., *chweysu*, to sweat; Ang. Sax., *swætan*, to sweat; Scand., *sveiti cruor*, m. g. *Ec sveiti*, I sweat.

**SUNDER**, to. Scand., *eeundra*, partior; *sundr*, partim; Sans., *sam*, with, and *tri*, *tar*, the compar. suffix; *sundrodom*, *dividiuus*.

**SWEET**. Ang. Sax., *swet*, *svet*; Ger., *suss*; Ger. Vet., *suazi*; Goth., *sutizo*; Sans., *swad*, *jucundè sapere*, to taste pleasantly; to be of good savor; Lat., *suavis*; Lith., *saldus*; Slav., *sladk*; Eng., *suave*, *suavity*. From Sans., *su*, good; Hib., *so*; and Sans., *ad*, to eat; *edere*.

**SWEAR**. Ang. Sax., *swerian*, to swear; Ger., *schwören*; Ger. Vet., *sueran*, to grieve; *suerit*, it grieves; Goth., *svaran* *jurare*, to swear; *svers honoratus*, *gasvêran glorificari*, to glorify; Sans., *swari*, *sonare*, to praise, to laud; Ger., *schwer*, heavy; *gravis*; Ger. Vet., *suâr*, *id*; Dan., *swar*, to speak; Island., *sver juro*, *soor juravi*.

**SWIM**. Ang. Sax., *swimman*; Sans. R., *snā*, *lavari*; *se baigner*, to bathe; Greek, *νῶ*, *nao*, I swim; *νῆμα*, *nâma*; Lat., *nare*, *nas*; Hib., *snamhaim*, I swim.

**WORD**. Runic, *sverd*; Sans. R., *chur*, to cut. C. Schæbel gives the root, *mri*, to die.

**SADDLE**. Ang. Sax., *sadol*, *sadl*; Ger., *sattel*; O. H. Ger., *satal*; Goth., *sitla*, m. nom. *Sitl's rest*, from Sans. root *sad*, *sedere*, to sit. Hence Lat., *sella*; Ital., *id*; Fr.,

selle; Greek, ἕδρα, hedra; O. H. Ger., seza, a chair; Eng., seat, a settle, a sofa. The suffix, le, Goth., la, Sans., la, has in this word a passive signification, as, place where sitting takes place. Celt., sedd, a seat; gorsedd, a chief seat. In Cymric, lle, Corn., le, Breton, lech, signify place. Chinese, keaou, sedan; O. Egypt., kat.

SEQUEL. Lat., sequela, sequor, I follow, from Sans. root *sach*, to follow. Hence Ital., sequela; Lith., seku; Hib., seichim, I follow; seicin, a following. The "e," of "ela," is the vowel of conjunction; the "la," Sans., la, has an active signification, as, candela, means shining; sequela, means following. Sans., *anila*, blowing, from *an*, to blow.

SEMPER, Always. A compound of Sans. prep. *sam*, with, and *vata*, a period, a time. Hence Pers., bar, once, a time, *i. e.*, one time; Lat., Septem-ber, Decem-ber, the seventh and tenth time, or period of the moon in a year. Also Northern, thrisvar, thrice, three times; Celt., cyd, with, union; Sans., *sam*.

SALTED. Erse, sailte, hailte; Welsh, halht; Lat., salitus; Ital., salato; Sans., *salta*, or *salita*. The suffixes, d, te, t, tus, and to, are the Sans. *ta*, the suffix of the perf. pass. part., from the demonstrative base *ta*, the, that. Eng., salad.

SIMILAR. Lat., similaris, similis; O. Lat., simus; Sans., *sama*, the same, and *lis*, Sans. *dris*, like, resembling. Therefore, similar means, like the same.

SUL. Consul, Præsul. From Lat., salio; Sans. R., *sal*, to move oneself. Therefore, exsul, one moved from (his country, or place).

**STING.** Scand., *ec sting, pungo*. Stacc *ec pu-pugi*. Greek, *στιζω, stizo*.

**SULLEN.** Scand., *sollinu; m., sollin; f., sollit; n., tumidus; da., dum; from sullr, tuber*.

**SEA.** Scand., *sac, acc. sing. nom. saerr, m. gender; O. Egypt., ht; Chinese, haè; Egypt., iuma; Copt., iom; Heb., yās*.

**SHE.** Scand., *su she, illa*. Nom., *sa ille; su illa; that illud*. Sans., *sā, sã, tat*.

**SWELL, to.** Scand. Runic, *ec svell, tumeo*.

**SHIELD.** Scand., *scioldr; scilldi clypeos; Sans. R., chchad, to cover*.

**SEE, to.** Scand., *ec se, video; sia, to see*.

**TAME.** Ang. Sax., *temian, to tame; Ger., zähme, I tame; zahm, tame; Goth., tam, decere; Ger. Vet., zinit, it becomes; zam, decuit; Goth., tamja, I tame; Sans., dam, domare, to tame, to govern; Lat., dominus; Greek, δαμαω, damao, I tame; Ital., domare; Eng., dominion, indomitable; Hung., szeliditni, to tame; Island., tem, domo; pret. tamde*.

**TATTOO.** Sans., *tad, pulsare, to beat, to strike; tundere; Hib., tathaim, I kill, destroy; tathog, a clash, a slap. To beat tattoo on a drum; to tattoo, to strike a pointed instrument dipped in colouring matter through the skin. Chinese, chuy, to beat; Austral., bun-kil-li-ko, to beat*.



**TEAR.** Ang. Sax., *teran*, to tear; Ger., *zehre*, I consume; Ger. Vet., *zar*, *ziru*, *zar*; Goth., *gā-tar*, *ga-taira*, dirumpere, to tear; distairan, to tear; Sans., *dar*, *dri*, lacerare, findere, dissecare, to tear; Greek, *δερω*, dero; Slav., *derû*, excorior, I excoriate; Russ., *dratj*, scindere; Heb., *tor*.

**TEPID.** Lat., *tepidus*, tepco, to be hot; Sans. R., *tap*, calefacere, urere, to make hot, to burn, to grieve; Greek, *ταφ*, *Σαπρω*, *taph*, *thapto*, cremare, to burn a corpse; Russ., *tepl*, hot; *teplota*, heat; Hib., *tebhot*, intense heat; Ger. Vet., *dampf*, steam; perhaps damp. Toeplitz, from having hot springs. Lat., *tempus*, primitively the hot season of the year; Hib., *time*, heat; Chinese, *yen*.

**TEND.** Lat., *tendo*, *extendo*; Sans., *tan*, *extendere*, *facere*, *creare*, to extend, to create; Greek, *τενω*, *teino*, I extend, bend; Lat., *tenuis*, *tener*, *tender*; Goth., *thanja* *tendo*; Russ., *tonju* *tenuo*, I attenuate; Lith., *tempju* *tendo*, I bend; Hib., *tana*, thin, slender; *tanaighaim*, I make thin; Camb. Brit., *tenu*, to spread, to expand; Eng., *tenuity*, *tent*, *tetanus*. *Tenus*, as far as; *tense*. Celt., *tyn*, tight.

**THIN.** Ang. Sax., *thin*, from Sans. R., *tan*, to extend, to stretch, to expand.

**THAT**, a conjunction. Ang. Sax., *thaet*; Island., *thad*, neut. of *sa*, *hic*; Ger., *dass*, the neut. of the dem. pronoun *der*, the, that, who, and which. The single *s*, in the neuter of pronouns, is based on an older *z*, and properly should always be written *ss*. O. H. Ger., *daz*, the neuter demon. pronoun. The Goth. *thatei* contains the particle *ei*, which gives relative signification to the demonstrative. Sans., *tat*,

or *tad*, nom. and accus. neut. of the demon. pronoun *sa*, is, hic, ille, this or that; Lat., quòd, that, the neut. of qui, which; Sans., *yat*, that, neut. of *ya*, the, and which; ut, uti, both pronouns; Greek, *ὅτι*, *oti*, a neuter pronoun; *iva*, *ina*, a pronoun, accus. case; *ὅπως*, *ὡς*, *opos*, *os*, that; Lat., ut, uti; Runic, at; Lith., *yog*, *kad*, both pronouns; Russ., *kto*, that, also a pronoun; Ital., *che*, that, a pronoun. Thus, the English conjunction that, is derived from the Sans. demonstrative root "*ta*," this or that; and the conjunction is the nom. or accus. neuter of the pronoun, this or that; and signifies this or that thing. Compare Horne Tooke.

THAT, mas., fem., and neut., demons. pronoun. Aug. Sax., *se*, that, m., f., neut., the; Ger., *er*, *dieser*, *jener*; Goth., *tha*, *sa*; Sans. theme, *ta*, is, hic, ille; nom. m., *sa*; f., *sā*; u., *tat*; Lith., *tas* hic, *ta* hæc, she; Greek, *ὁ*, *ἡ*, *το*; Slav., *to*, *ta*; Lat., the finals of *is-te*, *is-ta*, *is-tud*; also *tam*, *tum*, and *tunc*, accus. cases; Hib., *so*, this, hic; *se*, is, he; *si*, *ea*, she; and *ti*, is, he; Zend, *tat*; Ger. Vet., *daz*; Chinese, *ke*, the, and he. *Tsze*, this; *chay*, that; *pe*, that; *tang*, na, that; *sze*, she; *foo* and *ke*, this. *Tsze chung*, this sort. *Pe jin*, that man. In most instances the article is not expressed, only where emphasis is used, then, *ke*, the third personal pronoun, or *chay*, or *tsze*, or *pe*, demonstratives, are used; there is no conjunction, that, in Chinese. *Chay* signifies this, that, who, and which.

THE. Is from the same. Sans., *ta*; Chinese, *ke*, *chay*, *pe*, na.

THIS. From the same. Sans. R., *ta*, is, hic, ille, he, this, and that; Zend, *ho*; Hung., *az*, *á*, the; Austral., *ngala*, the. The pronoun, *ta*, occurs in Latin in the accus.

forms, tum, tunc, tam, tan-dem, and tamen; also in talis, tantus, tot, totidem, toties, and totus; and the te, of iste. Scand., sa, su, thad.

**THEN**, the accusative case of the, this, or that. Runic, enn, thaa; Ger., denn and dann, accus. cases of der, the, this, that: Goth., than, accus. of tha, that; Ang. Sax., thaen, accus. of se, the; thænne, then. In Sans., *ta* is the accus. of *ta*, that, he, she, it. In Sanskrit, pronouns standing alone express time and place, and this law is continued in the northern and classic languages. Adverbs of time are formed in Sans. by adding *dā* to the pronoun, as *tada*, then, from *ta*, that. The origin of the time-defining *dā*, is an abbreviation of *divā*, by day. Lat., tunc, tum, then, accus. forms of the demonstrative pronoun *te*, in *iste*; Sans., *ta*, this, that; *diem* may be understood. Tan-dem, perhaps that day, as *quando*, *quem diem*, which day, when. Lith., *tada*, then; O. Slav., *togda*; Greek, *τοτε*, *tote*, then; all signify that day. Hung., *akkor*, *azutan*, *az*, this; Chinese, *che she*, that time, then; O. Egypt. R., *as*, then; Copt., *eis*.

**THENCE**. Ang. Sax., *thanon*; Ger., *daher*, *von da*; O. H. Ger., *ot-tû-dû*, thence. In Sanskrit, adverbs are formed by the suffix *tas*, not only from pronominal bases, but also from substantives and adjectives, which express removal from, and frequently supply the place of the ablative. The suffix *tus*, in Latin, corresponds, as *cœlitus*, from heaven; Sans., *szargatas*, id; *tatas*, Greek, *τοθεν*, tothen; Lat., *inde*; O. H. Ger., *at-tu-du*, thence. The Greek *θεν*, *then*, the Lat. *de*, the Slav. *du*, are all connected with the Sans. *tas*, *dhas*. The preposition *de*, in Latin, is perhaps an abbreviation of the Sans. *adhas*, below, and therefore, in origin, identical with the suffix of *inde*,

unde, aliunde. The suffix of thence and thanon, has the meaning of, and perhaps a connexion with, the Sans. *tas*, from. In Gothic, *tha-thró* and *jain-thro*, thence, ablatives, correspond in meaning with the Sans. ablative. Thence, signifies from that time, from that place. Island., *tha-than*, *tha* = that, Greek, *το*, and *than* = Greek, *θεν*, from; *i. e.*, *το-θεν*, from that (place or time).

THEE. Ang. Sax., dat. accus., *thee*; O. Sax., accus., *thic*; dat., *thi*; Ger., dat., *dir*; accus., *dich*; Goth., thus, dat.; *thuk*, accus.; O. Slav., *ti*, *tya*; Lith., *taw*, *tawen*; Lat., *tibi*, *te*; Greek, *τοι*, *toi*, *te*; Zend, *toi*, *te*; accus., *thwaim*; Sans., *thee*, *te*; accus., *tram*, *tea*; Ital., *te*; Fr., *à toi*, *toi*; Hung., *teged*; Island., gen., *thyn*; dat., *thier*; acc., *thig*.

THEY. Ang. Sax., *hi*; Ger., *sie*; Goth., *thai*; Zend, *te*; Sans., *te*; Greek, *οι*; Lat., *is-ti*, *hi*; Lith., *tie*; O. Slav., *ti*; Fr., *ils*; Ital., *i*, *le*, and *gli*; Erse, *hwy*, *hwynt*; Dan., *de*; Island., *theyr*. Fem., *thair*, *these*. Island., *thessir*; gen. pl., *their*, *theirra*, *their*.

THOSE, accusative. Goth., *thos*, *thans*; Sans., *tan*.

THITHER. Ang. Sax., *thider*; Island., *tha-dra*; Goth., *jaindre* (jains, that); Sans., *ta-tra*. "Thi," "tha," and "jain," are the demonstrative pronoun *ta*, that; place being understood. The final syllable is the suffix of the comp. degree, *tra* or *tri*. Therefore, *thither*, signifies that place farther off.

THOU. Ang. Sax., *thū*; Ger., *du*; Island., *thū*; Goth., *thū*; Zend, *tum*; Sans., *tram*. The theme is *tra*. In Cuneiform, *tuvam*; base, *tu*; the *am* may be the Semitic

article. Lat., *tu*; Greek, *σὺ*, *su*; Bohem., *ty*; Hung., *te*; Austral., *bi*; Chinese, *joo*, *urh*, *ne*; Heb., *atah*, *at*; Lith., *tu*; Hib., *tu*; Slav., *ty*. Personal pronouns are demonstratives; therefore, *thou*, may be *ta*, this or that person. Erse, *ti*; Cymric, *ti* and *thi*.

THOU. Sans., *tva*, perhaps Sans., *deva*, two, and *I*, may mean one.

THIN. Ang. Sax., *thinne*; Greek, *τανν*, *tanu*, stretched; Sans. R., *tan*, *extendere*, *expandere*, to extend, to spread out. I do not think that the power of *ex* is in the root *tan*, *tendere*, to stretch.

THIS. Ang. Sax., *thes*; Ger., *dieser*; O. H. Ger., *dëser*, for *dya-sair*, compounded of the Sans. *tya*, this, and *sya*, this, or *ya*, which; Sans., *tasyās*, this, the which. Therefore, this, signifies the which, or this this. Diese, *dësyu*, these. The *s* of this, is the form of the Sans. and Goth. nominative case. Lith., *szis*; O. Slav., *sy*; Erse, *sin*; Welsh, *hyn*; Cymric, *dim*, this. This, is the genitive of Goth. *sa*, the; gen., this, of or belonging to "the." Island., gen. case, *thess*.

THERE. Ang. Sax., *thaer*; Ger., *da*; Goth., *thar*; Sans., *tatra*, there. Locative adverbs are formed in Sanskrit by the suffix *tra*, and the pronoun, demonstrative or relative. The *tra* is probably a contraction of *tara*, in the locative form. *Tar*, or *tri*, signify to step beyond, or to place beyond. Therefore, "there," signifies in that place beyond. Pronouns standing alone, have the property of expressing time and place. Zend, *avathra*, there; Lat., *illie*, a dative, signifies to that place. The Greek *τα*, *tha*, corresponds to the Sans. *tra*, and Zend *thra* and *dha*, as,

*entautha*, entautha, there, in that, place understood. Hung., itt, oda, there, the word place understood; Ital., là, colà, from Lat., illa, that (place).

**THING.** Scand., thing, forum, res; the hus-tings, domus caesarum.

**THATCH.** Ang. Sax., thac; Ger. Mid., stroh decken, to thatch; Ger. Vet., dakjan, dachjan; Sans. R., *sthaḡ*, tegere, to cover; Island. Vet., thekja, to cover; Ger., dachstroh, thatch; Eng., to deck with flowers, &c. The decks of a ship, the roofs of the stories in a ship. Stack, to stack, to cover hay or corn, &c. Ger., dach, a roof.

**THINE.** Island., thinn, thyn, thitt. Hickes derives thinn, from thün, gen. case of thu. Sans., *tāva-ka*, *tvadīya*, from the ablat. *tvat*. Runolph Jonas, a native of Island, pointed out the derivation of possess. pronouns from the gen. cases of personal pronouns, in the year 1651, printed at Oxford, 1688. Compare Horne Tooke.

**THIRST.** Ang. Sax., thirst; Ger., durst, durstig, thirsty; Goth., thars, arefieri, thaurusus, dry; thaurusja, I thirst; Sans., *trish*, sitire, to be thirsty; Lith., troksztu, to be thirsty; trozskulys, thirst; Hib., tart, thirst, drought; tart-mhar, dry, thirsty; Greek, *τερσονται*, tersomai; Lat., torreo, e torseo; Hung., *szomjusag*; Egypt. R., ab; Copt., abe, obe; Egypt., ab-u; Island., mier thister, thirst.

**THINK.** Ang. Sax., thincan; Ger., denken, to think; Goth., thagja; Sans. R., *chint*, cogitare, to think; Chinese, seang, thinks; Hung., gondolkodni, to think.

**THUNDER.** Ang. Sax., thunor; Ger., donner; Sax. Vet., thunar; Ger. Vet., thonar, donar; Sans., *stan*, tonare,

to thunder; Greek, *στεινωρ*, stentor; Ital., tuono; Hung., menny dörgés; Fr., tonnerre; Eng., stentorian, stun, storm. The god Thor; Dondra head, Ceylon; Thursday. To astonish. Lat., tonitru; Sans., *stanayitnu*, thunder. The suffices, der and tru, are Sans. *tra*, to do, the suffix of agency. *Tra* also signifies to fulfil, to accomplish. Celt., taran, thunderbolt; taro, to strike; Island., dyn, tono; Eng., din.

THORN. Ang. Sax., thryn; Ger., dorn; Goth., thaur-nus; Sans. R., *trin*, gramen, grass, from *trinh*, crescere, to grow; Russ., tern, a thorn; Hib., dreas, dris, a briar, bramble.

THROUGH. Ang. Sax., thurh; Ger., durch; Goth., thair-h; Sans., *tiras*, goverus the accus., across, through, from root *tar*, *tri*, signifying motion, across, through; Zend, taro, over, as, taro harann, over the mountain; Hib., tar, tri, tair, beyond, over, through; Lat., trans. The ter, of terminus, a term; tra, in in-trare. Greek, *τερμα*, ter-ma, a term; Goth., thair-ko, a hole, the ear; Hib., toir, pursuit; tor, a pursuer; toras, a journey; teerin, a descent; tur, a tour; Greek, *τελος*, telos, a dart; Lat., telum, id; iter, a journey; Lith., ties, e regione; tiltas, a bridge; tolus, distant; from root *ta*, that; Eng., tour, tourist, torrent; Celt., trwy, through; treiddio, to go through; traid, penetration; Dan., trug; Fr., trez.

TIME. Scand. Runic, tima.

TREMBLE. Lat., trepido, I tremble, dread; tremor; Sans. R., *trap*, pudere, to be ashamed; Slav., trepet, tremor; also Sans. R., *tras*, to tremble, especially through fear; tremo; Russ., trjasu, I shake; Hib., tor, fear; Lat., tristis.

**TOLL.** Ang. Sax., toll; Sans. R., *tul*, tollere, *tulay*, ponderare, to weigh. Toll bar.

**TREE.** Ang. Sax., treow; Goth., triu; Sans., *drum*, a tree, from root *drih*, to grow; Greek, δένδρον, dendron; Eng., Druid, rhododendron; Greek, δρυς, drus, an oak; Cymric, dar; Dan., træ; Pers., derucht; Welsh, derw; Erse, dair; Russ., drevo; Island., tric.

**TOUCH.** Goth., teka, I touch; Sans. R., *tij*, acuere, to sharpen; Lith., tekinu, cote acuo; Lat., tango; Greek, ἅγω, thego; Chinese, sih, to touch; Egypt., kah; Copt., sko, ghoh.

**THREATEN.** Ang. Sax., tringan; Ger., drohen; Sans. R., *tarj*, minari, to threaten; Goth., usthrot, to injure; Dan., true.

**TOGETHER.** Ang. Sax., to-somme; to somnian, to assemble; Ger., zusammen, together; O. H. Ger., samant, together with; Goth., samath, id; ga-cum, with. The "to," Ger., zu, signifies to, towards, near to; the ge, Goth., ga, O. H. Ger., gi, or ki, are identical with the Sans. *sam*, cùm, with; also the Ang. Sax. som, and the Ger. sam. The Eng. ther, and Goth. "ath," are the compar. suffix *tar*. Thus, gether, sunder, O. H. Ger., sundar, Goth., sundro, Ger., sondern, are comparative degrees of the Sans. prep. *sam*, with. The verb, to gather, is from this origin. Egypt., hr, together with. The si, of Lat. simul, and of Ital. insieme, are the Sans. *sam*, with; mul; Goth., mel, time; Hung., együtt, together; Egypt., hna, together with; Copt., adjungi; Island., saman, to-gether; sam, with.



TO-DAY, is the dative case. Ger., heute; O. H. Ger., hīntu, for hīu-tagu, on this day; to-day, the instrumental case. Goth., himma-daga, the dative, to this day; also accus., hinadag, to-day. Sans., *adya*, to-day, on this day; the “a” is the demons. pronoun “this;” *dya*, and *div*, day, from Sans., *div*, to be bright, splendore. Lat., hodie, the ablat., Ital., oggi; Hung., ma; Greek, τῇ ἡμέρᾳ, te Hemera, the dative, to the day; Ang. Sax., to dæg; Island., idag, in the day.

TOSS. Sans. R., *das*, to toss.

TO. Ang. Sax., to; Ger., zu; Goth., du; Island., til. The suffix of the instrumental case in Sanskrit and Zend, which has become the dative in the Goth. languages, is “*ā*,” a lengthening of the pronominal base *ā*, and identical with the preposition *ā*, to, towards, up to; Scand. Runic, a, to; *at*, to, at. Thus, in English and other modern languages, the preposition, to, the sign of the dative, has been transferred from the end of the instrumental and dative of the Sans., Zend, and Gothic, and placed before the word, as, to me, à moi, à me; instead of Goth., mis; Lat., mihi; Greek, moi; Zend, me; Sans., *me*, and *maya*.

“The original destination of the preposition, to, before the infinitive, is to express the causal relation, which is done in the Veda dialect, by the simple dative termination of the infinitive base (in), ‘tu,’ or of some other abstract substantive supplying the place of the infinitive; and for which, in classical Sanskrit, the locative of the form (in) *ana* is also frequently employed, as, in general, the locative in Sanskrit is very often used for the dative. The Gothic, in its use of the infinitive with du, keeps almost entirely to the stated fundamental destination of this kind of construction, in sentences, like, ‘he went out to sow,’ ‘du saian;’ ‘he that hath

ears to hear,' 'du hausyan.' It is, however, surprising that Ulfilas too, at times, expresses the nominative relation by the prepositional infinitive, *e. g.*, 2 Cor., ix. 1, *το γραφειν*, to graphein, by *du mētyan*; *το μενειν*, to menein, by *du visan*. It is possible even for the nominative neuter of the article to precede the infinitive with *du*; thus, Mark, xii. 33, *thata du friyon ina*, *το αγαπων αυτον*, to agapan auton; usually, however, Ulfilas translates the Greek nominative of the infinitive by the simple infinitive, and, indeed, without the article, even where the Greek text has the article."

Egypt., *ar*, to, towards; Copt., *ero*.

In Dutch, *toe*, means to, and finally, entirely; *go to*, make an end. Too, is the same word as to, from Sans. demons. pronoun, *sa*, this or that, neut., *ta*, and signifies this or that place.

TURN. Ang. Sax., *tyrnan*, to turn; Ger., *drehen*; Sans. R., *twar*, *festinare*, to hasten; Slav., *tvorju*, I make; Hib., *tuairim*, I go round, encompass, draw a circle.

TRUE. Ang. Sax., *treowe*; Ger., *tren*; *traue*, I trust; Goth., *traua*, I trust, I confide; Sans. R., *dhru*, *fixum esse*, to be firm; Lith., *drutas*, firm; Hib., *dearbh*, sure, certain, true, fixed; Ger. Vet., *triu*, *triuwi*, *gatriu*, *gatriuvi*, *gatrivi*, *fidelis*, faithful; Hung., *hiv*, true; Chinese, *shih*, *chin*; *shih tsae*, truly; *sin*, truth; Eng., *troth*, trust, I trow, truism, truth; Celt., *dir*, true.

TO-MORROW. To, a preposition. Goth., *atmaurgin*, *at*, to; Island., *amorgun*, *aa*, to.

TWICE. Ang. Sax., *tuwa*, *twa*; Ger., *zweimal*, two time; North., *tris var*, two time; O. H. Ger., *zuiro*, *quiro*, twice; Sans., *dwis*, twice.

**THRICE.** O. North, *thrisvar*, three time. The English "ce," in twice, thrice, is connected with the Old Northern *star*; the *s*, of *svar*, is identical with the *s*, of *dwis*; Greek, *dis*, dis; Lat., *bis*. The *var*, is the Sans. substantive *vara*, which signifies period, and time. Hence the Pers., *bar*, *bari*, once; and the Lat., *ber*, in names of months, as, September, the seven time, or seventh time, segment of the year. Sans., *tris*, thrice; Chinese, *urh tsze*, or *urh hwuy*, two times, twice; Austral., *bulo*, *a-ra*, twice; Island., *tuisuar*, twice; *thrisuar*, thrice.

**TERM.** Lat., *terminus*, from Sans., *tar*, to place, or step beyond. Minus, is the Sans. *manu*, suffix of the perf. pass. part., therefore, a term is that which is placed beyond; the extremes which include the media, or means. The termini of a railway are the extreme ends. Hence, to terminate, termination. Lat., *iter*, a journey; Eng., *tour*. Perhaps tournament, to rush from the extremities of the lists. Celt., *tervyn*, a boundary; *tra trans*, *tra mor*, *trans mare*; *tra mynydd*, *trans montem*; *traddodi tradere*; to be-tray; and *tra*; Erse, *tres*, *trez*, very.

**TURE**, a suffix. Lat., *tura*, *juncture*, *junctura*, *rupture*, *ruptura*. The suffix of the future part., in *turu*, forms nouns of agency with a present meaning, of the fem. gender, and abstracts, thus, *rupture*, *tearing*, the person who tears; *mis-tura*, *mingliug*. Sans., *tār*.

**TRAMP**, *to*. Dan., *trampe*; Ger., *trampeln*, from Sans. root, *tar*, *tri*, to go beyond. The *tra*, of *intrare*; the *ter*, of to enter.

**THREAD.** Dan., *traad*; *træde*, to thread, from Sans. root, *tri*, to place beyond, or through.

**THRILL.** Dan., trille, from *tri*. Hence thrilling.

**TREAD.** Dan., træde, from *tri*, to go beyond.

**TWENTY.** Runic, tiuhu; Scand., enttugu, tvitogir vicenarii, nom. plur., from tveir duo, et tugar decas, also tva, two; Sans., *dca*. Ty, Ang. Sax., tig; Goth., tigjuns; Runic, tihi; Ger., zig; Island., tyu, and tugu; Lat., gint-a; Greek, *κοῦτα*, konta; Zend, sata; Sans., *sat*; Eng., ty, from Sans., *dasan*, ten.

**TALE**, a Reckoning. Swed., tal, speech, number; Scand., ec tel numero, I number; Eng. and Swed., talk; Island., tal, a number, also tala, I talk.

**TINE**, To lose. Island., tynde perdidit, ec tyne, I lose; Scot., tint. In the Death-song of Lodbrok, copied by the Rev. James Johnstone, i, is the final vowel, tyndi, tynti.

**UDDER.** Ang. Sax., uder; Ger., euter; O. Ger., ûtar; Sans., *ulhas*, uber, a teat; Lat., uber; Greek, *ὀψαπ*, onthar; Hib., uif, uitché, from Sans. root, *rah*, manare, fluere, to drop as a fluid, to flow; Sans., *udhasya*, milk; Island., ude, imber, rain.

**UNDER.** Ang. Sax. and Scand. Runic, under; Ger., unter; Goth., undar; Sans., *untar*, inter, sub, among, under, from the pronominal base, *anu*, that, and the compar. suffix, *tar*. Therefore, "under," signifies that beyond. Slav., vn-utrij, intra, within; Hung., alatt, under; Lat., inter, among; Goth., uf, under; O. Egypt., ka; Copt., hlrei, hrai; Chinese, tsac.

UP. Ang. Sax., up; Island., up; Ger., auf; Ger. Vet., uz; Goth., ut; Sans., *ut*, up, sursùm, from demonstrative base, *u*, that; Lat., super; Greek, *ὑπερ*, uper; Ital., su; Hung., fel, on; Chinese, shang, up; low shang, up stairs; Ger. Vet., oba; Scand. Runic, up, sursùm.

US. Ang. Sax., usic; Scand. Runic, oss, accus. case; Ger., uns; O. H. Ger., unsih; Goth., unsis; Sans., *asman*, us; *asme*, we. The *a*, of *asme*, signifies I; the *sme*, signifies they; I and they, signify, very naturally, "we." Prakrit, *amhē*, we. The Sans. *a*, through the influence of the Goth. *n*, has become *u*; the *s*, is a remnant of the Sans. *sma*, and the first *s*, of the Goth. *unsis*. Greek, *ἡμεῖς*, *emeis*, *ammeis*, ammes; Lith., *mus*; O. Slav., *ny*; Lat., *nos*. Dr. Arnold states, that in the Basque provinces, *ni* and *neu* signify *ego*, I; thence the plural, *nos*; and that *ga* signifies *nos*, and is the lost plural of *ego*.

OUR, OURS. Ang. Sax., uncer; Ger., unser; Goth., unsar; Sans., *asmukam*, the genitive plural of *aham*, I; but we must regard it as a singular neuter, which has lost the power of being governed according to the gender, number, and case of its substantive. The Goth., *nsa*, from the Prakrit Pali, *mha*, the Zend and Sans., *sma*, signifying they, is omitted in the Eng., our; the *ou*, being the Goth. *u*, the Sans. *a*, of *asma*, we, us; the *r* (the *ter*, in the Lat. *noster*), is perhaps a remnant of the Sans. *tar*, the comparative suffix; the *s*, is the sign of the genitive case. It appears more probable that possessive pronouns, as the following, and others, are actually possessive bases, and not as Mr. Horne Tooke states, the genitive cases of personal pronouns; viz., Sans., *mama*, mine; *tata*, thine; Goth., *unsar*, *izvar*; Hindos., *mera*, mine; *tera*, thine; Ger., *meina*, *heina*, *seina*; Lat., *noster*, *vester*.

**UNLESS.** Un, the negative particle; Ang. Sax., on; Eng., un, and in; Dau., un; Ger. and Goth., un; Cymric, a, or an; Lat., in; Greek, *a*, or *av*, a, or an; Sans. R., *ā*, or *an*, signifies no, not. Less; Ang. Sax., lesen, to loose; onlesen, to unloose; Dan., lose, to loose; O. Ger., ver-los, lost, from verliesen, to lose; Sans. R., *li*, solvere, to loose. The other Sans. root is *lū*, findere, abscindere, to cut off; Greek, λω, *luo*; Goth., *lus*. Therefore, unless, means cut off. The prefix, un, similarly to an, in Greek, sometimes has a positive or intensive signification. The prefix, un, in such words as, unloose, unlace, unmoor, undo, has the meaning from; in Ger., aus, as auflösen, to unloose; O. H. Ger., uz; Goth., ut; Sans., *ut*; ausladen, to unload; Cymric, anweu, to unweave. Ut, means up; in Goth., out. Horne Tooke says, unless, imperative mood of Ang. Sax., onlesan, to dismiss; but does not show why “un” has the meaning of Lat., de, from, in dimittere, nor why “lesan” can mean mittere.

**URÆUS.** Egypt., hara; Copt., ouro.

**VACILLATE.** Lat., vacillo; Sans. R., *vakh*, to go, ire, se movere, to move oneself; Ger. Vet., wankôn, wanchôn, vacillare; Eng., to wag; Island., vap; Lat., vadum; Sax., vath.

**VENERATE.** Lat., venerari; Sans. R., *van*, colere, to worship; venerari, amare, to love. Hence Lat., Venus; Ger. Vet., vini, amicus, beloved; winia, dilecta, marita, uxor; wunna, gladness. Perhaps minna, love, from winna. Island., vinur, a friend; vinatta, friendship; Sax., wine, beloved.

**VALANCE.** Sans. R., *val*, tegere, to cover; circumdare, to enclose; Hib., falaim, I hedge; Ital., baldachino, a balda-

quin; Island., vige, a fortification; virke; Sax., werc, a work, a bulwark.

VEIL. Ang. Sax., walca; Ger., wehr, defence, a bulwark; wehre, I defend; Ger. Vet., wolla, wool; Ger., wolle, wool; Ger. Vet., wilon, to clothe; Goth., wulla, wool; Sans. R., *vri*, tegere, to cover; arcere, to drive away; also, *val*, to cover; Lat., vallum, a rampart; vallis, velum, a sail; Lith., at-weru, I open; uz'-weru, suveru, I shut; Greek, *ῥίνος*, rhinos, the skin; *ῥινον*, rhinon, a shield; Lith., wilna, wool; Russ., volna, wool; Hib., filim, I fold; fillead, a fold; falach, a covering; olann, wool; Eng., fillet; Goth., varja prohibeo, warnon monere, to warn; Ger., bewahren, to preserve; Celt., hwyl, a veil, a sail; Erse, scol, a sail; Welsh, huyl; Egypt. R., an-m, wool, a hide.

VESSEL, a Ship. Ang. Sax., westringce; Sans. R., *vas*, habitare, to inhabit. Hence Ger., wahren, to continue; Ger. Vet., weren, to remain, to last; wisu maneo, I remain; "was," eram, I was; werig, perpetual; wirig, permanent; Ger., wierig, langwierig; Goth., vas, visan, manere, esse, visan, we remain; rasn, a house; Hib., fosaim, I stay, rest, lodge; fosra, a dwelling; arasaim, I inhabit; aras, a dwelling-house; Greek, *αστυ*, astu, a city; *εστια*, estia; Lat., Vesta; vestibulum, verna; Lares, vās, vāsum; Austral., nauwai, a canoe; Sans., *nau*, a ship; Chinese, chwan, a junk.

VERY. Goth., filu, the accus. neuter of filus; Scand. Runic, fiol, much. The f, has become v; the lu, ry.

VEST. Lat., vestis, a garment; Sans., *vas-tra*. The "ves," is the Sans. root *vas*, sibi induere, to put on; the suffix "t," is a remnant of *tra*, the suffix of agency, which

forms substantives which express instruments, which are, as it were, the inanimate accomplishers of an action; thus, *vas-tra*, garment, from *vas*, to put on; *gatra*, a limb, from *ga*, to go. Eng., vested, to divest; Goth., *vasja*, I clothe; *vasjô*, a cloak; Ger. Vet., *wat*, a garment; Lat., *vestio*, I clothe; Greek, *εσθης*, *esthes*; Camb. Brit., *gwisg*; Armor., *gwisk*, clothed.

**VISAGE.** From Sans. root, *vid*, *videre*, *percipere*, *cognoscere*, to see, to perceive, to know; scire; Lith., *weidas*, a face.

**VISIBLE.** Lat., *video*, I see; Sans. R., *vid*, to see; Greek, *ιδ*, *id*, *ειδω*, *eido*, I see; *οιδα*, *oida*; Sans., *vêda*, I know; Boruss. Vet., *waidimai*, we know; *widdai*, he knew, saw; Lith., *weizdmi*, I see; Goth., *vait*, I know, he knows; *wita*, I observe, præt. *witaida*; Hib., *fêth*, science, knowledge; Erse, *fis*, knowledge; Camb. Brit., *gwyz*, *id*; *feidir*, power, ability; *fios*, knowledge; *fiosach*, knowing, expert; Celt., *gwel*, vision; *gwydd*, knowledge; *wydh*, knowledge. The suffix, *ble*, Lat., *bilis*, from Sans. root, *bhû*, to be, and means being, or existence. In Celtic, *bod*, as *gwybod*.

**VILLAGE.** Ital., *villagio*; Sans., *vesa*, *domus*, a house, from Sans. root, *vis*, *intrare*, *ingredi*, to enter; causal verb, *habitare facio*, I cause to inhabit; Greek, *οικος*, *oikos*, a house; Lat., *vicus*, a village; Goth., *veihs*, a village; Theme, *veihsa*; Ger. Vet., *wich*, a village; Ger., *weich-bild*; Ang. Sax., *wic*; Lith., *ûkis*, a country house; Polon., *wies*, a village; Eng., *Dulwich*, *Northwich*, *Greenwich*, *Ipswich*; O. H. Ger., *wiha*, from an obsolete root.

**VISIT.** Lat., *visitare*, from Sans. root, *visk*, to visit.



**VISCERA.** Lat., id, from Sans. root, *vis*, to enter.

**VOICE.** Lat., vox, from Sans. root, *vach*, dicere, loqui, to talk, to speak. Hence Lat., vates, a poet, a prophet. Boruss., en-wack, to invoke; enwackemai, we invoke; Ger. Vet., gi-wag, to speak, to tell; giwaht, mention; Ger., erwähnen, to mention; Lat., voco, I call; Hib., faighim, I speak, talk; faigh, a prophet; faighle, words, conversation; Serb., vikati, to shout; Slav., rekû, I speak; Lith., pra-rakas, a prophet; rekiu, I shout; Eng., to vouch, vocal, vociferate, vocation, vowel, vocabulary. "O wack," "O say, Judy," equal to "Lydia dic."

**VAGRANT.** Lat., vagor, I wander, from Sans. root, *vaj*, to wander. The ant, is the suffix of the participle vagrans, from the Sans., *sati*, the being, the participle of the verb neuter substantive, *as*, esse, to be, which becomes ant in the stronger cases, as accus., bharantam, bearing; Zend, nom., baraus, bearing; vagrans. Thus, vagrant is a compound of *vaj*, to wander, and the participial suffix, ant, and signifies wandering; the iug being, perhaps, also the same suffix. The a, of ant, belongs to the first conjugation. Island., vada, vadere.

**VAGABOND.** Lat., vagabundus, wandering. The suffix, bundus, is the present participle of the root, fu, to be, Sans., *bhû*; the suffix, nt, is extended to ndu, as in the future passive participle.

**VEX, to.** O. Egypt., *hs*; Copt., *hisi*.

**VOMIT.** Lat., vomo; Sans. R., *vam*, to vomit; Lith., wemju, I vomit; Greek, *μεω*, emeo, id; Ger. Vet., wem-miu, polluo.

**VICTORY.** Scand., *vigi*, from *vig*, a fight, slaughter; unnom, *vicimus*, from *ec vinn*, *vinco*; O. Egypt. R., *akar*, warlike, victorious; *kan*, *kannu*.

**VIRTUE.** Lat., *virtus*; *vir*, a man; Sans., *vara*, *eximius*, *præclarus*, *excellens*, *optimus*, from Sans. root, *var*, *eligere*, to choose. Hence Lat., *volo*, *voluntas*; Goth., *vilja*, I wish; *volo*; *volja* *voluntas*; Hib., *fear*, *good*, a man, husband; Lat., *vir*; Goth., *vair*, *id.* Therefore, *virtus*, signifies manliness, excellence. Superlat., *varishta*; Greek, *αριστος*, *aristos*, the best; Celt., *gwr*, a man; Runic, *madr*.

**VARUS.** Sans., *vakra*, *curvus*, bent; *flexuosus*; Hib., *fiar*, wicked, perverse; *fiaras*, crookedness.

**WAGON.** Island., *vagn*; Ang. Sax., *wægen*, *wain*; Ger., *wagen*; Ger. Vet., *wagan*; *wag*, to move; *wegiu*, I move; *waga*, a commotion; Goth., *gavag*, to move; *vigs*, a way; *vagja*, I move, from Sans. root, *vah*, *trahere*, *vehere* *currum*, to draw, to draw a chariot, to carry. Hence Lith., *wezu*, to carry in a wagon; Slav., *vezu*, I carry; Lat., *veho*, *vectis*; *via*, a way; Hib., *feon*, a chariot; Greek, *οχος*, *ochos*, a carriage; Ger., *weg*, a way; Island., *vegur*, *id*; Lat., *vehiculum*, a carriage; Eng., *way*, *vehicle*, *wain*. The Sanskrit, *vahana*, a car, as carrying, is the O. H. Ger., *wagana*. The *on*, of wagon, Sans., *ana*, gives the meaning of an active participle.

**WALK.** Ang. Sax., *wealcan*, to walk; Sans. R., *valg*, *salire*, *exsultare*, to dance, to leap, to exult. Hence Ger., *wälzen*, to roll; *walze*, a roller; Eng., to *walze*; Chinese, *tsow*, to walk.

**WANT.** Goth., *van*; Scand., *nan*, *defectus*.

**WAX, to.** Ang. Sax., *weaxan*, to grow; Ger., *wachsen*; Goth., *vahs*, to increase; Sans. R., *vaksh*, *crescere*, to increase; Zend, *ucs*, to increase; Greek, *αυκσο*, *auksano*, I increase; Hib., *fasaim*, I grow; *fasamhuil*, growing; Lat., *vastus*; angeo, I grow; Lith., *angu*, I grow; Eng., *vast*, to augment; O. North, *iók*, I, or he, increased.

**WARD, to.** Island., *cc ver*, I defend; præt., *varde*.

**WAX.** Ger., *wachs*; Ang. Sax., *vāx*, *vex*, *veax*; Ger. Vet., *wahs*, *wax*; Sans., *māksha*, *mel*, *honey*; Lith., *wasz-kas*; Russ., *vosk*; Island., *vax*.

**WARN.** Ang. Sax., *wyrnan*; Ger., *warnen*; Ger. Vet., *weriu*, I restrain; Goth., *varja*, I prohibit; *warnón*, *monere*, to advise; Ger., *bewahren*, to preserve; *wehre*, I defend; Eng., to beware; Sans. R., *tri*, *arcere*, to drive away; *impedire*, to hinder; Island., *var*, *cautus*, *wary*.

**WAS.** Ger., *war*, *wesen*, being, existence; Ger. Vet., *weren*, to remain; *wisu*, I remain; *was*, *eram*; Goth., *vas*, to remain, to be; *visa*, *vas*, *vesum*; *warumes*, *eramus*, we were; Sans. R., *vas*, *habitare*, *commorari*, to dwell, to abide; Ang. Sax., *wæs*. The præt., of Goth., *vasa*, to remain. Scand., *var erat*; from *cc er*, I am; Egypt., *ar*, to be.

**WON to.** Ger., *wohnen*, to dwell; Sans. R., *vas*, to dwell.

**WAIST.** Goth., *midya*, middle, the medium; Sans., *madya*, *medius*; subs., *medium*, from Sans. root, *mā*, *metiri*, to mete, to measure; Hib., *meadhon*, the middle, midst, centre; Greek, *μεσσος*, *messos*, middle; Lat., *medius*; Lith.,

widdurys, the middle; widdu naktis, midnight; Serv., medju; Slav., meschdju, inter, among; Eng., among, amidst. The suffix, "st," of waist and midst, is a part of the Sans. superlative suffix, *ishtha*; Goth., ista, as, batists, best; frumists, first; Zend, ista; Greek, istos.

WEATHER. Ang. Sax., *weder*; Ger., *wetter*; Ger. Vet., *wadal flabellum*; *wat*, wait, *walet*, wahet, flat it blows; Goth., *vo*, to blow; *spirare*, to breathe, from Sans. root, *vā*, flare, *spirare*, to blow, to breathe; Slav., *vje-ja-ti*, to blow; *vje-tr*, wind; Lith., *wêjas*, wind; Hib., *bad*, the wind; Pers., *bād*, id; Eng., bellows, to bellow. The suff., *ther*, Sans., *tra*, is the suffix of agency. Lith., *wetra*, a storm.

WIND. Island., *vindur*; Goth., *vinda*, from Sans. root, *vā*, to blow; Lat., *ventus*; Eng., ventilate. Weather vane; vent-peg, an air peg; to give vent. Island., *vedur*, wind and weather.

WE. Ang. Sax., *we*; Ger., *wir*; Scand., *vier*, *ver*, *eg*, *I*, *ego*; Goth., *veis*; Sans., *vayam*; Lith., *més*, *we*; O. Slav., *my*. The Lith., *mes*, and perhaps an O. Goth., *meis*, *we*, resemble a plural of Celtic, *mi*, *I*. Cymric, *ni*, *we*; *nyni nosmet*.

WEST. Is the superlative degree, from Sans. root, *vi*, which signifies, separation from. Ger., preposition of the comparative, *wider*, contrary to, against; O. H. Ger., *widar*, id; Goth., *vithra*, against; thus, *West*, signifies most opposed to, most separated from the East. Ang. Sax., *west*; Ger., id. *West*, contracted from *widerest*. Eng., *wide*, *wider*, *widest*, from *vi*, separation. Doubtful? Island., *vestur*, *vestr*. The Scandinavian words, *nord-ur*, *sud-ur*,

aust-ur, vest-ur, must have been used by the Danish, Swedish, Norwegian, and Saxon seamen, and by them brought into England before the existence of the Anglo-Saxon language. Mr. Horne Tooke states these words to be compounds of Anglo-Saxon words. *Vide* Richardson's Dictionary.

**WAKE.** Ang. Sax., wæcan; Ger., wachen; Ger. Vet., wachem, I wake, vigilo; wachar, vigil; Goth., waka, I waka, from the reduplicated form *jagri*, vigilare, to watch, to wake; Eng., vigils; Chinese, show, to watch; Austral., korawolliko, to watch.

**WARM.** Ang. Sax., wearin; Ger., warm; Goth., varmjā, I make warm; Sans., *gharma*, calor, æstus, heat; æstas, summer; Hib., garaim, I heat; garamhuil, warm, snug; Russ., gorju, I burn; schiar, heat; Greek, *θερμη*, therme, heat; Chinese, wan, warm; Scand. Runic, varmr, vaurm, varmt.

**WATER.** Ang. Sax., wæter; Ger., wasser; Ger. Vet., wazar; Goth., vato; Theme, vatan; Sans., *uda*, aqua, water, from Sans. root, *und*, madidum esse, to be wet; Lat., unda, a wave; ar-undo, ad undam crescens; Ang. Sax., ydhu, a wave; Slav., voda, water; Lith., wandũ; Theme, vanden. Ud, in *paludis*, palus, a marsh. Greek, *ὕδωρ*, udor, water; Eng., hydrogen, hydrography, hydrostatics, dropsy, hydraulics; Chinese, shuy; Austral., kokoin; Sans., *vāri*, water; Hib. and Scot., burn, water, a brook; fairge, the sea; fual, urina; Lat., mare, the sea; Fr., mer; Ang. Sax., mere, Windermere; Ital., mare; Ger., meer; Lith., mares; Slav., more; Ger. Vet., mari; Hib., muir; Camb. Brit., mor; Celt., aber, inver, ber, dwvyr; Russ., voda; Pol., woda; Lat., udus; Eng., wet; Norweg., vat, water; Copt. and O. Egypt. R., aa; bah, to inundate.

**WET.** Ang. Sax., hwet, hwæt; Sans. R., *klid*, humectari, irrigari, to make wet, to water; Greek, κλυδ, *klud*, *kluzo*; Lith., *sklydti*, to flow. River Clyde. Scand. Runic, *vedr*, tempestas, *vedra-firdi*, Water-ford, *fiordr*, sinus.

**WELL.** Island., *vel*, and *vid*, with.

**WHAT.** Caled., *quhat*; O. Sax., *huat*; Ger. Vet., *huaz*; Ger., *was*; Goth., *hvata*; Sans., *yas*, *qui*, *who*; *yā*, *quæ*, *who*; *yat*, neut., *quod*, *what*; Zend, *kat*. The Sans. pronominal relative base, *ya*, *who*, and *the*, *qui*, *hic*. Runic, *hverr*, *quis*. Accus. neut., *præc.*, *yat*, *quòd*, *dass*, *because*; *quam ob rem*; *quià*. Island., *huer*, *quis*.

**WHILE**, a substantive. Goth., *weila*, a time, an hour; *whilom*, the dat. plural, Goth., *weilom*.

**WHICH.** Lat., *qualicus*, like whom; Greek, ἡλικος, *helikos*, like whom; Chaucer, *ilkè*, same, like; *whiche*; Ang. Sax., *hwile*; Ger., *welcher*; Goth., *hve-leiks*; Theme, *hve-leika*; Sans., *kidris*, *qualis*, *which*; a compound of the Sans. theme, *ki*, *qui*, *hic*, nom., *kas*, *quis*, *who?* and *dris*, to see, signifying, appearing, like. Which, is therefore compounded of *whi*, signifying *who*, or *what*, and *ch*, signifying like. Slav., *kolik*; Greek, πηλικος, *pelikos*; Lat., *qualis*. *Ko*, *pe* for *ke*, and *qua*, are the Sans. interrogative *ki*, *who*, *what?* the suffixes are the Sans. *dris*, like. Sax., *quilk* and *quhilk*, *which*. *Ilk* is a part of like, Sans., *dris*, like, and means like. Swed., *hwilken*; Island., *harlikr*, *welicher*, *huuelich*, *i. e.*, like *huer*, *who* or *what*; Dan., *hvilken*. Richardson, in his Dictionary, says, *which* is composed of *who* and *each*; but gives no reasons.

**WHETHER**, the comparative of *who*, *what*. Ang. Sax., *hwæther*; Goth., *hva-thar*, *which* of two persons; Sans.,

*kataras*, uter, which of two persons. 'The whe, is the *hva*, Sans., *ka*, who; the "ther," is the Sans. *tar*, the comparative suffix. Also Lat., uter, and Greek, *poteros*, comparatives. Whether, signifies which of two things, or persons. O. Ger., *huedar*; Slav., *vtoryi*, the second man; Lith., *katras*; Goth., *wa-thar*; *wa*, what; *was*, who.

WHEN, the accusative of who. Pronouns standing alone express time and place. Ang. Sax., *hwænne*; Scand. Runic, *vann*, accus. case; Ger., *wenn*; Goth., *hvan*, when, accus. of *hva*, who, which; Sans., *kada*, when. Adverbs of time are formed in Sanskrit by the suffix *dā*, an abbreviation of *divā*, day. The following adverbs of time are compounds of the Sans. interrogative *ki*, which, and *da*, day, and signify when, which day. Sans., *kada*; Lith., *kada*; O. Slav., *kogda*; Greek, *pote*; Lat., *quando*.

Lat., *cūm*, *quūm*, accus. of *qui*; Ger., *indem*, the word, *tage*, day, being understood.

WHO. Ang. Sax., *weo*, *we*; Scand. Runic, *hve*; Ger., *wer*; O. Sax., *huie*; O. H. Ger., *huaz*; Goth., *hva-s*; Sans. bases, *ka*, *ki*, *ku*; nom., *kas*, who. Interrogative. Lat., *quis*; Greek, *po* for *ko*; Zend, *ka*; Pers. Cuneif., *chish*, *quīs*; *chit*, *quid*? Hib., *cia*; Scot., *co*; Camb. Brit., *pa*, *quid*? Greek, *τις*, *tis*, from *ki*.

WHO, relative. Sans., *ya*, *qui*, who; Greek, *os*; O. Slav., *yo*; Sans. nom., *yas*, *qui*; *yā*, *quæ*; *yat*, *quod*, *what*, *which*; Island., *huer*, *huer*, *huort*, and *haun*, *quis*.

WHERE. Locative adverbs are formed in Sanskrit by the suffix *tra*, which is attached directly to the true theme of a pronoun; thus, *ku**tra*, interrogative, where? *Ku* is the base of the pronoun interrogative nom. *kas*, who, which. The "whe," of where, is identical with *kas*, and signifies

which. Pronouns express time and place. "Whe," therefore, means which place; the *re*, identical with Sans., *tra*, Zend, *thra*, signifies beyond, from Sans. root, *tri*, to step beyond. If the Sanskrit pronominal adverbs in *tra*, although they have a locative meaning, are to be regarded as instrumental forms, the sign "in" is to be used; therefore, "where" signifies "in" which place beyond? Celt., *mae*, where; *ma*, means place. The relative, where, is from *yatra*; *ya*, qui. Goth., *hva*, interrogative, and *tra*. In Latin, this instrumental case has become the ablative, as *quo*, for in *quo loco*; in Greek, the genitive, as *πῶς*, *pou*, for *κῶς*, *kou*, from Sans., *ki*, quis, and signifies, of which place. Lat., *ubi*, where, is a dative case.

In the word *θεατρον*, *theatron*, *thea*, signifies to see, and *tron*, identical with *tra*, signifies the place; *theatre*, a place to see.

In Chinese, "here," is expressed by *tsea tsze choo*, in this place; there, is expressed by *na ko choo*, that place. In O. H. Ger., *io-ner*, any where.

**WHENCE.** Chaucer, *whennès*, the *es* has become *ce*; Ang. Sax., *hwonon*, *hwona*; Ger., *woher*, *woraus*. In Sanskrit, adverbs are formed by the suffix *tas*, not only from pronominal bases, but also from substantives and adjectives, which express removal from, and frequently supply the place of the ablative. In Latin, *tus*, corresponds, as, *cœlitus*, Sans., *svargatas*, from heaven. In Greek, *θεν*, then. In Slav., *du*. Thus, Sans., *kutas*, Greek, *pothen*, O. H. Ger., *ot-kudu*, Lat., *unde* (*hinc*, hence, perhaps abbreviated from *hinde*), signify whence. It is unknown from whence the Latin words, *hinc*, from hence, *istinc*, *illinc*, from thence, obtain their meaning of separation from a place, unless the syllable *de*, as exponent of this direction, has been removed from them, and the enclitic *c*, has assumed its place. The



ce, of whence, thence, and hence, is involved in the same obscurity. Perhaps the affix of a genitive case, as in *whennes*, of which place.

**WHISKEY.** Hib., *uisg*, *uisge*, water; *uisgeach*, fluid, watery, from Sans. root, *uksh*, conspergere, humectare, to make wet; Lith., *ukana*, rain; Scot., *usque-baugh*, *aqua vitæ*, water of life.

**WHITHER.** Ang. Sax., *hwider*; Ger., *wohin*; Goth., *hva-drê*. The *whi*, *hwi*, and *hva*, are from the Sans. interrogative, *ki*, quis, who, which, and mean which; the suffix is the Sans. *tar*, beyond. Therefore, *whither*, signifies which, (place,) beyond; place being expressed by the pronoun. Slav., *kamo*, *whither*.

**WHOM**, gen. and dat. Island., *huorium*, dat. and ablat.; Ger., dat., *wem*; Goth., *hva-mma*, to whom. The *m*, Goth., *mma*, is a relic of the Sans. *sma*, a particle which introduces itself between the base and termination, not only in the singular, but also plural of pronouns of first, second, and third persons; thus, Sans., *kasmai*, to whom? Zend, *kahmai*, id. The particle, *sma*, appears in Gothic under four forms: *nsa*, in *unsara*, of us; *zva*, in *izvara*, of ye; *gka*, in *ugkara*, of us; and *mma*.

**WHOM**, accus. Island., *huorn*. The *m*, is the case sign or suffix of the accus. case. Ang. Sax., *hwænne*; Ger., *wen*; Goth., *hwana*; Sans., interrog., *kim*, quem, whom? relative, *yam*, whom. Thus, the English "whom" retains the "m" unchanged.

**WHOSE**, the genitive case of *who*. Island., *huers*; Ger., *wessen*; Goth., *hvis*. The "s," of *whose*, and of *hvis*, is

the sign of the genitive case. The Sans. terminations of the genitive, are *s*, *syā*, *ās*, and *ās*. Sans., *kasya*, *cujus*, the gen. of *kas*, *quis*, *who*, *whose*; Zend, *kahc*; Hung., *kinck*; Chinese, *shwuy che*, of whom? whose? Austral., *ngan-um-ba*.

WHOLE. Ang. Sax., *hal*; Ger. and Island., *heil*; Goth., *alls*, *hails*; Sans., *sakala*, *totus*, the whole, from *sa*, with, and *kalā*, *pars*, a part; Lat., *salvus*; Slav., *ziel*, *sane*; Polon., *saly*, *salki*, the whole; Greek, *ὅλος*, *holos*; Oscan, *sollus*; Osset., *ali*, *all*; Hib., *nile*, *all*; Lat., *soll-eunis*, every year; Eng., *hale*. *Totus* is a compound, a doubling of the Sans. demonstrative, *ta*; thus, *ta ta*, *totus*, this and that. Celt., *cyd*, with; *oll*, *all*; *cydol*, altogether; Greek, *συνολος*, *sunolos*. *Whole*, is a compound of with and all, and signifies, *join all*.

WEAVE. Ger., *weben*; Island., *vef. pres. oof præterite*; Ger. Vet., *wab*, to weave; Sans. R., *vē*, *texere*, to weave; *suere*, to sew; Hib., *fighim*, I weave; *fighte*, woven; *fuaghaim*, I sew, stitch; Eng., a web; Ang. Sax., *web*; Sans., *rap*, *spargere*, *seminare*, to sprinkle, to sow seed, to weave; Celt., *gwen*, to weave.

WHITE. Ang. Sax., *hvit*, *hwit*; Ger., *weiss*; Sax. Vet. and Island., *hvit*; Ger. Vet., *huiz*, *wiz*; Goth., *hveits*; Theme, *hveita*; Sans., *svēta*, *albus*, white, from Sans. root, *svit*, *album*, *esse*, to be white; *splendere*, to be bright; Camb. Brit., *gynn*; Hung., *feger*, white; Celt., *gwen*, white, fair, Venus, beauty; Egypt. R., *absk*; *ht*; Copt., *oueite*.

WHIT. Sans., *chit* for *kit*, quid, what, anything. In O. H. Ger., *wiht*, signifies thing; *êo-wiht*, one thing.

**WIDOW.** Ang. Sax., wuduwe; Ger., wittwe; Goth., viduvô; Theme, viduvôn; Sans., *vidharā*, compound of Saus., *vi*, without, separation from, and *dhara*, vir, maritus, a man, a husband; Hib., dea, dae, a man, a person; Lat., vidua; Boruss. Vet., widdewû; Slav., vdova; Hib., feadhb. Hence, widow, signifies separated from a husband.

**WIT.** Ger., witz; Ang. Sax., wittan, to know; Sans. R., *vid*, videre, to see; percipere, to perceive; scire, to know. Therefore, wit, signifies knowledge. Ang. Sax., wis; Eng., wise; Scand. Runic, vit, ratio; vitur, sapiens; Goth. and Sax., vitan, scire.

**WIS, I. I WOT.** Ger., wissen, to know; Goth., vait, I know; Sans. R., *vid*, to know; Scand., vitnir, sciens, knowing; vys, Sax., vis, wise.

**WIFE.** Island., vif; Ang. Sax., wif; Sans., *vadhū*, femina, a female; Hib., badhbh, a witch, a fairy woman. Doubtful? From *band*, to bind; vad, a surety.

**WIDOWER.** Sans., *vi*, sine, without; *vadhū*, a wife. Er, the suffix of agency, as, lawyer, singer, from Sans., *tar*. Doubtful?

**WITNESS.** Scand. Runic, vidn, to see; Sans., *vid*, to see, to know. In Sans., *ta* answers to ness, in English, as, Sans., *sukla*, white; *suklata*, whiteness; *sama*, level; *samata*, levelness; in Goth., da, as, herdida, hardness; samftida, softness; in Zend, tati; Scand., *na*. I consider that ness, may spring from the passive participial suffix, *na*, as, Sans., *phalinas*, gifted with fruit (fruitfulness); Lith., raudonas, endued with a red color, from rauda,

red color; Eng., redness. Witness, endowed with knowledge, or seeing; whiteness, endued with white, from the same suffix, *na*; mountainous, endowed, covered with mountains. Island., vit-na, a witness; Greek, *μαρτυρ*, *μαρτυρς*, martur, martus; Sans. R., *smṛi*, *smar*, meminisse, to remember.

**WIND.** Ang. Sax., wind; Ger., wind; Goth., vinds; Theme, vinda, wind; vo, to blow; Sans. R., *vā*, flare, to blow; spirare, to breathe; Sans., *vāta*, ventus, wind; Hib., bad, wind; Ger. Vet., wat, flat, it blows; Greek, *αἶρ*, aer; Eng., air, aura; Pers., bad, wind; Chinese, fung, wind. Tyfoon, Chinese, ta fung, a great wind; Austral., wippi. The final nd, of wind, nda, of vinda, nt, of ventus, are the *ta*, of Sans., *vata*, the suffix of the perfect pass. participle, with sometimes an active sense. Wind, signifies blowing. Celt., gwynt.

**WINTER.** Ang. Sax., winter; Runic, vetr; Ger., winter; Sans., *hima*, nix, snow, cold, from Sans. root, *hi*, to flow; Slav., zima, winter; Lith., z'iemā, id; Greek, *χίον*, chion; Lat., hiems, hibernus; Hib., geimhre, geimrith, winter; gamb, winter, cold. Himālāya mountains, from *hima*, snow, and *ālaya*, sedes, the seat, or house.

**WISH.** Ang. Sax., viscan, to hope, to wish; Ger., wünschen, id; Ger. Vet., wunse, a wish; wunskian, to wish; Sans., *vānchch*, optare, to hope; desiderare, to wish for; Sans., *ish*, velle, desiderare, to wish; Celt., bodd, vodd, willingness; vydd, will; a vyno Duw a vydd, what God wills, will be; Island., vil, pres. tense, volo.

**WOLF.** Ang. Sax., wulf; Ger., wolf; Goth., vulf's; Sans., *vrika*, a wolf; Lith., wilkas; Russ., volk; Greek,

λυκος, lukos; Lat., lupus; Hib., breach, brech; Pers., gark; Scand. Runic, ulfr.

WORSE. Dan., værre, værst, worst; Ang. Sax., pos., yfele; comp., wyr; superl., wyrrest, worst; O. H. Ger., wirs; Goth., vairs. The "r" is a remnant of the Sans. compar. suffix, *tar*; the "se" is from the Goth. compar. suffix, "is," as in Goth., mais, magis, more. Thus, worse, has two comparative suffixes. Island., pos., ill; comp., verre; superl., vest.

WOUND. Ang. Sax., wund; Ger., wunde; Ger. Vet., wunda, wunta; Sans. R., *uran*, vulnerare, to wound; Lat., vulnus; Slav., rana; Lith., rona, a wound; inroniju, I wound; Hib., leon, affliction, a wound; leonaim, I wound; Scand., und; acc. plur., undoru, strages; unda, gen. plur., vulnerum.

WOMAN. Sans., *vāmā*; Erse, femen, fem; Lat., femina; also Sans., *vāmanī*, and *vanitā*; Celt., bean, vean, benw, benyw; Greek, *βῆνα*, bēna; Bæot pro γυνή, gune; Gael., benshie, banshie; Russ., jēna; Pers., zen, zenne. The Sans. root, *vah*, ducere, feminam, uxorem, to marry a woman; vah, signifies curru vehi, curru vehere aliquem, to convey in a chariot, as a bride. Ang. Sax., wiman; Erse, gean; Russ., jēna; Sans., *jāni*; Hib., ban, a woman; Scand., kona, a woman; Runic, kun, a wife.

WITH. Island., vid, and med; Runic, sam; Ang. Sax., mid, mith; Dan., med; Ger., mit; Sans., *sam*; Island., sem, and; Lat., cum; Greek, *συν*, sun. Horne Tooke gives, "with," the imperative mood of Ang. Sax., vithan, Goth., vithan, to join; perhaps from Sans. root, *vah*, to join. In Zend, mat, means with; Ger., mit; Goth., mith; Island.,

med; Greek, *meta*, meta, the neuter of Sans. demons. base, *ma*. Thus, Zend, mat; Goth., mith; Ger., mit; Eng., with; Scand., med, reg. ablativum; *Vith*, ad, cum, reg. acc. O. Egypt. R., an, in, with, by, through, from; Copt., em; also no, not. The word, with, is the Runic Island. word, *vid* and *vith*. The Islandic is the most pure and ancient dialect of the Scand. language. The Danes, Norwegians, Swedes, Saxons, Jutes, Angles, and Normans, all spoke Scandinavian, and must have kept the word *vid*, with, together with the rest of that language. Why exclude with, *vid*, and retain the rest? Therefore, Mr. Horne Tooke's derivation of with, as the imperative mood of a modern Anglo-Saxon verb, *vithan*, (according to H. Tooke, a Gothic verb, *vithan*,) appears to us modern, and unnecessary. There is no such word as *vithan* in the Mæso-Gothic of Bishop Ulphilas, nor in Islandic, nor in Scandinavian. The grand source of English is Scandinavian, and beyond that, Sanskrit. *Vitan*, in Gothic, is to know, to see.

WITH. Ang. Sax., *widh*, *mid*, *mith*; Dan., *med*, and *ved*; Ger., *mit*, *mith*; Scand., *med*, *vith*; Greek, *meta*, meta; Zend, *mat*; Swed., *med*, *ved*; Goth., *mith*; O. Slav., *wid*; O. Norman, *vidh*. If one considers the easy and frequent interchange of *v*, *b*, and *m*, as Sans., *vāri*, water, Lat., *mare*, Greek, *βροτος*, *brotos*, Sans., *mr̥itas*, Lat., *mortuus*, mortal, one would recognise in some of the above prepositions, dialectic variations of sound from the Goth., *mith*, of the same import, Zend, *mat*, Sans., *med*, and which, in most of the above dialects, maintains itself with the other forms, as it often occurs, in the history of languages, that the true form of a word is equally preserved with a corruption of the word.

**WARRIOR.** Sans., *virah*; Lat., *vir*; Erse, fear, a man; Welsh, *gwr*, and *wr*; Runic, *her*, an army.

**WED to.** Cymric, *gwedd*, a yoke; *gweddu*, to marry, from Sans. root, *yuj*, *jungo*, to yoke, to join.

**WRECK.** Romance, *verek*; Dan., *vrag*; Ger., *schiffbruch*; Sans. R., *bhranj*, to break; Goth., *brak*.

**WOOD.** Cymric, *gwydd*; Sans. R., obscure; O. Egypt., *ba*; Copt., *bo*; Ang. Sax., *wudu*, *weald*, *wold*; Sans., *vana*, a wood; Ger., *wald*; Greek, *ύλη*, *ule*, *silva*.

**WORD.** Ang. Sax., *word*; Dan., *ort*; Swed., *ord*; Ger., *wort*; Sans., *vāda*; Root, *vad*, *dicere*; Welsh, *gwed*, *verbum*; Norse, *swar*, *speech*.

**WAVE.** Ger., *welle*; Dan., *bolga*; Goth., *vega*, as moving itself. The suffix, *a*, Eng., *e*, gives the signification of the present participle; from Sans. root, *vakh*, *se movere*, to move oneself.

**WHY.** Ang. Sax., *whig*, *hwyg*, *hwi*. The “*wh*” is a part of *who*, *what*; the “*y*” is the Sax., the Ger., the New H. Ger., *ig*, Goth., *ga*, and has the same meaning; thus, *might*, *mighty*; *mächt*, *might*; *mächtig*, *mighty*; Goth., *mahti*, *mahteiga*, from the Sans., *ka*, which forms adjectives, as *stein*, a stone; *steinig*, *stony*; *stern-ig*, *starry*.

**WORTH.** Ger., *werth*; Goth., *vairths*; Scand., *verdar* *escæ*, gen. sing., a *verdr*, *mas. g.*, *victûs*, *portio ab*; “*at virda*, *pendere*.” Doubtful!

**WIDE.** Ger., weit; Scand., vidr, vid, vidt, latus, tum; Sans., *vi*, separation.

**WE.** Island., vier. Is formed in Sanskrit by a combination of I and they. *A*, signifies I, and *smè*, signifies they; therefore, *a-smè*, signifies we.

**YE, YOU.** Ang. Sax., inc, iow; Ger., ihr, euch; Ger. Vet., ir; Goth., jus, yus; Sans., *yushmé*, ye; *yu*, signifies thou, and *smè*, they, equal to ye; accus., *ras*, you; Zend, yus; and vo, acc.; Lith., yus; Slav., vy; Lat., vos, from the theme, vo; Sans., *ra*; nom. pl., *vi*; accus., *ros*; so also, no, ni, nos; Sans., *na*; Sans., *nas*, nos, *ras*, vos; Island., nom., thier, ye. \* The Sans. bases, *na*, *ra*, would lead us to expect in the Latin, nu, vu, (no, vo,) as themes; ni and vi, as plur. nominatives; and nos and vos, as accusatives.

**YOUR, YOURS.** Ang. Sax., incer, your; Ger., euer, your; O. H. Ger., inchar; Goth., izvara; O. H. Ger., iwar, your. The *r*, of your, has descended to us from the Goth. genitive plural, izvara; this *r*, is obtained by changing the "d," of *yushmadiya*, your, into "r." The change of d, into r, obtains in Hindustani, mera, meri, meus, mea, mine, for *madiya*, mine. Run. Jonas states, your, from ydar, gen. plur. of Island., thu, thou. Although your is from the Goth. genitive plural, this circumstance affords no proof that the genuine and original possessives also have sprung from the genitive of the personal pronouns; but only shows that it is agreeable to the use of language to form possessive adjectives from the personal genitives. The *s*, of yours, is the sign of the genitive case. Izvar, is the nom. of izvara.



**YONDER, YOND.** Ang. Sax., *geond*; Goth., *yaindrê*, thus, *thareî leik*, *yaindrê galisand sik arans*, where the body is, there will the eagles be gathered together. I consider *yon*, *geon*, and *yain*, accusative cases of the demonstrative pronoun, from the Sans. relative pron., *ya*, *qui*, *who*, *which*; also, in Zend, it has a demonstrative meaning, as, *yim*, *this*, *hunc*; in Lith., *yis*, *he*; in Ang. Sax., *ye*, *is*, “*the*.” From *ya*, come Ger., *jener*, *that*; O. H. Ger., *yener*, *id*; Goth., *base*, *yaina*. *Yon*, may have the “*n*” from the base, *yaina*, and not from the accus. case, *yana*; the *dre*, *der*, are the Sans. compar. suffix, *tar*, *beyond*. *Yonder*, signifies *the*, or *that*, *place beyond*.

In O. Selav., *ya* and *yo*, signify *that*; in the Island., *hin-gad* and *thangad*, *hin* and *than*, accus. or nom. cases of *hann* and *hinn*, *ille*, *iste*.

**YES.** Ang. Sax., *gese*; Ger., *ja*; Island., *jaa*; Goth., *yai*; Sans., *tathā*, *sic*, *ita*, from the demons. pronoun, *ta*, *this*; also, *ya*, *this*; Greek, *οὗτος*, *outos*; Lat., *ita*, *imo*; Hung., *igen*; Ital., *si*; Austral., *e-e*; Chinese, *he*; Camb. Brit., *ys*. In Gothic, Sanskrit, and Latin, *yes* is denoted by a pronominal expression, signifying *this*, which directs to, or signifies what is present, as, “*no*,” Sans., *na*, “*that*,” directs to what is distant. Fr., *oui*, from *oc*, Lat., *hoc*, *this*, and *oyle*, *illud*. In German, *nein* and *kein*, signify *no*; in Sanskrit, *na*, signifies *that* and *no*, and *ki*, signifies *that* and *which*; in the Greek, *εκεῖνος*, *ekeinos*, it means *that*.

**YESTERDAY.** Ang. Sax., *gyrstan*; Ger., *gestern*; Goth., *gistra*; Sans., *hyas*. The Sans. *hi*, for *ki*, signifies *that*; “*as*,” is an abbreviation of *dīras*, *day*. The *yes*, *gyrs*, *ges*, and *gis*, are the Sans. *kī*, *the*, *hi*, *that*; the *ter* and *tra*, are the Sans. *tra*, the comparative suffix, signifying *beyond*.

Thus, yesterday, signifies the day beyond another day. In Goth., *gistradagis*, means morrow.

**YOKE.** Ang. Sax., *geoc*; Sans., *yuga*, par; Goth., *juk*; Theme, *juka*, a yoke; Lat., *jugum*, *conjux*, *juxta*, *jungo*; Lith., *jungas*, a yoke; Slav., *igo*, *id*, from Sans. root, *yuj*, and *yu*, *jungere*, to join. Perhaps, *jus*, law; *juro*, I swear. Island., *juck*, law; Eng., *join*, *conjugate*, a yoke, a pair of oxen, *conjugal*, *junction*, *jurist*, *conjunction*, *subjugate*; Greek, *ζυγ*, *zug*; Goth., *luiga*, I marry; Lith., *jungiu*, I impose, a yoke; Sans., *yok-tram*, a band; *Tra*, forms the instrument, Pers., *yogh*; Ger., *joch*; Ital., *giogo*. The *yo*, of yoke, is the element, bind; the *ke*, Goth., *ka*, Sans., *ga*, is the altered suffix, *ta*, of *yuktá*, *junctus*, *ζευγτος*, *zeugtos*, bound, the perfect pass. participle, having sometimes an active signification; therefore, yoke, signifies joining, or joined.

**YOUNG.** Ang. Sax., *geong*, *iung*; Ger., *jung*; Goth., *yuggs*, *yungs*, young; Sans., *yutan*, *juvenis*, from Sans. root, *dīr*, *splendere*, to be bright; Lith., *jaunas*, young; Slav., *jun*, young; *junostj*, youth; Camb. Brit., *jeuane*, *ieuant*, young; *iau*, younger; *ieuav*, youngest; Scand., *ungr*; Celt., *og*; Scand. Runic, *drengr*, *juvenis*; Island., *ungur*; comp., *ingre*; superl., *ingstur*; Saxon, *iongre*, younger.

**YEAR.** Dan., *aar*; Runic, *ar*; Ang. Sax., *gear*; Teut., *jahr*, from Zend, *yāre*; *yairya*, yearly. Perhaps *æra*, from *yāré*. In Zend, *heare*, is the sun, from *scar*, to shine. Sans., *rar*, a time, a turn. The *rer*, of *c-rer* and *ne-rer*, the "var," of the Old Northern *tris-rar*, twice, the *ber*, of *Septem-ber*, the *per*, of *scin-per*, the Pers., *bar-i*, once, are each the Sanskrit *rar*.

**YCLEPED, YPOINTED, YDRAD.** The *y*, is the syllabic augment used in Sanskrit; *atarpam*, I delighted, the prefix, *a*, the syllabic augment, expresses past time, the root *tarp*. In Greek, *ετερπον*, *eterpon*, I delighted, the “*e*,” is the augment, present tense, *τερπω*, *terpo*; the “*e*,” expresses past time. In Gothic, “*ga*,” is the syllabic augment; thus, *gavosida*, he dressed; *vinon*, to enjoy, perf. pass. part., *gavundon*. Ger., *loben*, to praise; *gelobt*, the praised; *bergen*, *geborgen*; *binden*, to bind; *gebunden*, the bound. This augment, in Gothic, in German, and English, in the course of time lost all meaning; it never possessed, *per se*, the power of expressing past time, alone, but in combination with the suffix of the past tenses, *ed*, *da*, *ta*, *t*, &c.

The origin of the syllabic augment, in Sanskrit, is identical with the *A* privative, and is the expression of the negation of the present. Thus, instead of saying, I saw, our ancestors may be supposed to have said, I see not. They did not wish to remove the action itself, but only the present time, tense of the same. This augment is not used in Islandic, therefore those Old English words, in which the augment is found, are of Gothic origin.

The changes between “*y*,” and “*g*,” are too common to notice; the Sans., *iya*, becomes *igo*, in Latin, and forms causative verbs; *levigo*, I make smooth; *mitigo*, I make mild. In Northern languages, *yate*, becomes *gate*; *gelb*, becomes *yellow*; Sax., *gealope*; *yet*, *get*; &c.

We must not confound the syllabic and temporal augments with the reduplication; the augments are the prefixes, Sans., *a*, Greek, *e*, and other vowels and diphthongs, as, *ψαλλω*, *psallo*, *εψαλκα*, *epsalka*, *αγω*, *ago*, *ηγον*, *egon*; Goth. and Ger., *ga*, *ge*; Eng., *y*. The reduplication is prefixing the first consonant, liable to euphonic changes, of the root, or present tense, with the vowel of the root, or sometimes some other vowel; as, by reduplication, Greek, *τεπτω*, *tupto*,

becomes *तृत्वा*, *tetupa*; in Lat., *cano*, becomes *cecini*; *tundo*, *tutudi*; *pango*, *pepigi*; as if the present tense itself were repeated, to form the past. The Goth. reduplication, *hai-hald*, O. Ger., *hihalt*, exists also in English; *held*, is a contraction of a reduplicated perfect tense, in Ger., *hielt*. In Sans., *proth*, to satisfy, becomes *puprotha*. The Old English, *hight*, named, is a contracted reduplicated tense or participle, for *hailhait*, or *hihait*.

Thus the Sanskrit syllabic augment can be traced to its present existence in Old English, *ycleped*, &c., and the reduplication to its present existence in Old and Modern English, as, *hight* and *held*; *helt* is Northern for *hahalt*, but the final "d" and "t" solely express past time.



## PREFIXES AND POSTFIXES.

A is the base or root of the Sanskrit demonstrative pronoun *ana*, the, that.

A, when prefixed to words in composition, has a negative power, which it derives from its directing to, or meaning an object distant, and which is the primary meaning of No, and from which No is derived.

A, named the indefinite article, is the first cardinal number. Each of the following words signify "a," and "one." Eng., a, an; Ang. Sax., an, ane; Ger., ein; from Goth., ain-s, or Scand. Island., eyrn; Runic, att; Sans., *ē-na*, "the, this;" *ē-ka*, one; Sans. Root, *ē*, the. Thus, "a," means "one," and "one" means "a." Also, Fr. and Span., un; Ital., uno; Lat., unus, oinos; Slav., ono; signify "a," and "one." The Romans used *a=one*, when the noun had no singular number, as *unæ litteræ*, a letter. The superfluous use of *a=one*, was introduced into *modern* languages when the signification of the suffix (itself the definite article) of the noun was forgotten: it is as superfluous to say, a or one rose, meaning the singular, as to say, three or four roses, meaning the plural, because the suffix "e," means "one," and the suffix "es," more than one.

"No, simply directs to what is distant; for to say that a quality or thing does not belong to an individual, is not to remove it entirely, or to deny its existence, but to take it away from the vicinity, from the individuality of a person,

or to place the person on the other side of the quality or thing designated, and represent it as somewhat different." *Vide* Bopp.

In Goth. and German, this A becomes U, with N added for euphony, as, Un-bedeckt, not covered, un-covered.

In English, the A assumes the forms of An, as, anonymous; In, as, inexpedient; and Un, as, unjust. The negative power is in the vowels *i* and *u*; the *n* is powerless.

In Greek, this A appears as A and Av, as, *ανταπτος*, antaptos.

In Latin, as In, as, in-justus.

In Hungarian, the A has become Az, the demonstrative pronoun "the," and has a negative power, as, azatlanul, unbenutzt. In Ger., un, &c.

In Zend, A is the root of the demonstrative pronoun *ana*, that, and has a negative power.

In the Old Persian, or Arrow-headed language, A has the same negative power, and is the base of the demonstrative pronouns *ava* and *ada*, directing to that which is distant, the primary meaning of No.

A, in Latin and Greek, has also a positive and intensive meaning, the exact contrary to A negative.

Now the Sanskrit *A*, which means that, also means this; *A* is the base of *adam* and *idam*, this. Now if No mean that which is distant, Yes will mean that which is near. Therefore, if *A*, meaning that which is distant, has a negative power, when it means this, which is near, it must have a positive power. The final "n" has no power, and is only for euphony. In Islandic, u, without the n, as, u-truir, un-true.

#### FINAL A, SHORT.

The Sanskrit short *A* is postfixed to themes of masculine nouns, of which gender it is the sign, and also of the neuter

gender; thus, *path-a*, the path, from the root *path*, to go. This final *ā* is preserved in the Arrow-headed, or Old Persian, in Zend, Lithuanian, German, Bohemian, Hungarian, Latin, Greek, English, Scandinavian, Gothic, &c.

In Greek, it is the *ō* in *λογος*; it is retained in the terminations *ac*, *as*, *ηc*, *ēs*. In Latin, *A* is preserved in *scriba*, *scurra*, &c; in compound words, *Agricola*, *Grajugena*, and in *cida*; it is the final of the Latin noun in ancient times. In English, it is preserved in the masculine noun, *scribe*, and means "the."

#### FINAL A, LONG.

The long *A* is postfixed to the bases of feminine nouns, of which gender it is the sign, very rarely to masculine, and never to neuter nouns; as, *nāsā*, fem., the nose. In Greek, it is retained in the Doric long *ā*, which the common dialect has sometimes preserved, sometimes shortened, and sometimes transformed into long *η*, *ē*. The power or meaning of final *A* affixed to the bases of nouns, is, "the," the demonstrative pronoun; thus, *Mση*, the Muse, or song; *Musa*, the song; English, *Muse*, the Muse. When this demonstrative meaning of final *A* became lost, or forgotten, the Greeks and other Nations introduced the use of the demonstrative pronoun. In Greek, *ὁ*, *ἡ*, *το*, *ὅ*, *ἐ*, to, before nouns.

In German adjectives, the demonstrative *der* is retained in some instances as the postfix through all the cases, thus, when the adjective, *guter*, is placed before a substantive, without an article antecedent, the final syllable, *er*, retains the meaning and forms, of declension, of the cases in the singular number of the demonstrative pronoun, *der*. But when *der*, "the," or *ein*, "a," is used before it, the terminations of the cases no longer accord in form, and lose the meaning of *der*.



The terminations of the cases of nouns are for the most part, in their origin, demonstrative pronouns. The origin of the suffix of the nominative case is to be found in the demonstrative pronoun, *sā*, the, mas.; in the fem., *sā*. But in the nom. neuter, and in the oblique cases of the masculine, the origin is *tā*, mas., "the;" *tā*, fem., "the."

*Al*, in such words as *Regal*, *Vital*, *Legal*, *Filial*, *Social*, from the Latin, *regalis*, *vitalis*, *legalis*, &c., the *L* only of the *lis* is retained; *Lis* is the synonym of the Greek *λακος*, *likos*, in *βασιλακος*, *basilikos*, *regal*, and both are separately derived from the Sanskrit adjectives, *dris*, *drisa*, *driksha*, which spring from the root *dris*, to see, from whence the Greek *δερκο*, *derko*, I see, and signify "appearing," "like." Thus the above words mean resembling a king; like life, and resembling law. Of this root the following are compounded. Lat., *talis*, *qualis*, *similis*, &c.; Greek, *τηλικος*, *telikos*, *πηλικος*, *pelikos*, *ήλιξ*, *helix*, *ὁμηλιξ*, *homelix*; Goth., *hveleiks*, *leiks*; Ger., *gleich*; Ang. Sax. and Old Northern, *thylie* and *thilikr*. The *A*, in *Legal*, is added for the sake of euphony. The Sans. *dris*, in Islandic Runic, has the form of *likt*, as *konungr-likt*, kingly.

*Ant*, as *Infant*, the *ant*, from the *ans*, of *fans*, speaking. The *ns*, from the Sans., *nt*, and the Zend, *ans*, the suffix of part. pres. act., and has its origin in the verb subs., *as*, to be, and means being; the *a*, of *fant*, belongs to the verb, *fo*, to speak. The *in*, is the Sans., *A*, negative. Therefore, *infant*, means not speaking.

*Ent*, *Ancient*, is from the same origin, but the vowel, "e," belongs to the conjugational syllable.

*Fo*, to speak, is from Sans., *bhā*, splendore.

#### AN.

The termination of the Sanskrit perfect passive participle, is in a small number of roots formed by the suffix *na*, as

*srā*, to cook, *srāna*, cooked. *Bhugna-s*, bent, from *bhuj*, to bend.

In German, the suffix *na* is similarly applied, but the *na* is not joined directly to the root, as in Sanskrit, Greek, and in several Latin expressions, but by the intervention of the conjunctive A (later, E; Old Northern, I), thus, in Gothic, *Bug-a-n(s)*, bent, for the Sanskrit *Bhug-na-s* (from the Goth. root *Bug*, to bend).

In the Slavonic languages, the suffix, beginning with "N" of the perfect passive participle, has obtained still wider diffusion than in the German dialects; as *Glagol-a-n*, said; *Vol-ye-n*, willed.

In Lithuanian, the *na* appears in ordinary adjectives, as in *Silp-na-s*, weak; *Pil-na-s* (Lithuanian, *pil-n-s*), full filled = Sans., *Pūr-na-s*.

In Zend, the *na* appears in *Pereno*, fem. *pērēnē*, for *Perena*.

In Sanskrit, possessive adjectives are formed from substantives with the suffix *na* with the conjunctive vowel "I," as *Mal-i-nas*, covered with dirt; *Phul-i-nas*, gifted with fruit.

With these agree, in respect of accentuation, Grecian formations like *πεδ-ι-voς*, *ped-i-nos*, flat.

The following are a few of the Latin denominative formations in *Nus*, fem. *Nā*, which answer to the Sanskrit and Lithuanian forms in *i-nas*. The conjunctive vowel, *i*, is lengthened, and the final vowel of the base-word is suppressed. *Salinus*, *Reg-i-na*, *Doctrina*, *Discipl-i-na*, *Mar-i-nus*. The conjunctive vowel is most commonly suppressed after "R," as (*Pater-nal*) *Pater-nus*, *Exter-nus*; also after "G," from "C," as *Privig-nus*, when *gnus* for *genus*, *ginus*, would signify produced.

The Indian grammarians assume the suffix *i-na*, as in *sam-i-nas*, yearly, from *sama*, a year; *Kul-i-nas*, noble, from

Kulam, race. The Latin *a* is probably only a conjunctive vowel, as in Mont-a-nus, Urb-a-nus, Romanus, Africanus. Thus the suffix of the Sans. perfect passive participle has descended to English in such words as Roman, Urban, African, Northern.

Ainous, as Mountainous, Lat. Montanus. The Latin masculine suffix "us," has become ous; the "A," the conjunctive vowel of "Na," has become *ai*; and the N, of the suffix of the Sans. passive participle *Na*, has the meaning of covered (with mountains), as in Indian, Mal-i-nas, means covered with dirt; in Greek, σκορ-ει-νος, skoteinos, endued with darkness; ὄρει-νος, horeinos, gifted with mountains.

We might, however, also regard the forms à-nus, as though they bore the class-character of the first conjugation and presupposed verbal themes, like montâ, veterâ, after the analogy of amâ, laudâ.

En, as Golden. In the New High German, the vowel of conjunction, "I," has been weakened to E, and after R altogether dislodged, as Golden, Lider-n, Eng. Leather-n, Beech-en. Quernus Wooden., Woollen.

En, N, and One; Given, Slain, Gone. In German, Gegeben, Geschlagen, and Gegangen; Lat., Donum, a gift, that which is given. The obsolete perf. pass. participle of the verb *dā*, to give, is *dā-na*, given; the *na* is thus the origin of the terminations en, n, and one, also of the "n" in do-n-um, from do, to give. The vowels, e and o, are conjunctives, or for the sake of euphony. Islandic, giefenn, given.

In; Ruin, Lat. Ru-i-na. The "N" is the remains of the suffix *Na*.

Inc, as Doctrine, Adamantine, Rapine, Saline.

N, as in Born, Caledon. Bairn, from the neuter substantive-base bar-na, nom. barn, as born (like tek-non, τέκνον), compared with the actual participle baur-a-nas. Sans., *na*.

On, in Patron, Matron, from the Latin Patronus, Matrona. In these words the "o" is the vowel of union; the "n" is the Sans. *na*, which has the meaning of the perfect pass. part., made or become a Father or Mother.

Ble, as penetrable, amiable, Lat., bilis, penetrabilis, from the Sans. root, *bhū*, to be, and means, *able*, in Ital., *abile*. The *lis*, and *le*, are the Sans., *dris*, like.

Bund, Bond, moribund, vagabond, the Latin *bundus* contains "*bo*," the suffix of the future tense in *anabo*, from the Sans. root, *bhu*, to be, and means will; as in the old *scibo*, *dormibo*; with a *present* signification, it must be the *present* participle of the verb *fu*, with the extension of the suffix, *nt*, to *ndu*. Voss derives *bundu* from the imperfect, *bam*, as *vagabar*; the meaning is *vagans*, and not either *imperfect* nor *future*, but *present*; therefore I agree in Professor Bopp's derivation from the participle of the *present* tense, and the meaning is dying, wandering. The Ang. Sax. *beo* (Ger., *bin*) is not a *future* tense, but the *present*, indic., optat., and subjunct., Sans., *bhu*, be.

Ca, in Metrical, Geographical.

The Sanskrit substantive is *mātrika*, measure, modus; Ka, in Old Persian Arrow-headed, is a suffix of possession, or belonging to, appertaining to. In Hindustani, *ka*, *ki*, *ke*, are cognate with the ending of the Turkish genitive case. In Sans., *Mumaka* means *meus*, mine, appertaining to, belonging to me. In Zend, I consider that the *k*, of *Husko*, dry, means having the quality of, dryness. In the Arrow-headed, *Parsika*, means belonging to the Parsic country. Therefore, Metrical, pertaining to, having the quality of Measure. In Sans., *mā*, to measure, is the root of measure and metre, &c. Madrakas, native of Madra. Professor Bopp regards the suffix *ka*, identical with the

interrogative base *ka*, taken in a demonstrative or relative sense. In Hungarian, "ek," is a suffix of the gen. case.

Cer, of dancer, and ger, of digger, from Sans. *ka*, which forms nouns of agency; as, *nartakas*, dancer; *nart-aki*, female dancer; *khanikas*, digger; the agent of dancing, the agent of digging.

Cre, luere, Lat., lu-crum, Sans., *kri*, *kar*, to make, create.

Cre, Sans., *kri*, *kar*, to create, make, Sax., *gar*, Island., *giera*, infin. mood; perfect tense, *gerdi*, he made.

Ic, as rustic, acoustic, harmonic, Lat., *icus*, *rusticus*, Greek, *τικός*, *ακουστικός*, *akoustikos*. From the Sans. *ka*, a suffix of possession, signifying appertaining to, belonging to; thus, rustic, belonging to the country; acoustic, appertaining to hearing. The *tikus*, presupposes abstract bases in *tí*, as, *rusti-cus*, from a more simple *rus-tis*.

Der, Mur-der, Goth., *thra*, Sans., *tri*, Zend, *thar*, to fulfil.

Dom, Kingdom, Island., *tem*, Sans. Root, *dam*, *domare*, to hold in subjection.

### EST, ST.

Suffixes of the superlative degree of comparison; as, First, Best, Wisest. In Gothic, the suffix is, *ista*, thence, *ists*, as, Frum-ists, first; Bat-ists, best. The Indian form is *ishtha*; the Greek, *ιστος*, *istos*, *αριστος*, *aristos*; the Sans., *ishtha*, which appears to be derived from *iyas*, a comparative suffix, contracted to *ish*, so that the suffix of the highest degree is *tha*. In German, St and Est, as, *Schönst*, *Grossest*; Scand., *ast*, and *asta*. The Chinese express the superlative by placing before or after the adjective, words resembling our very, extremely, &c., as, Che, Keih, Tsuy, Shin, Tsene, &c. Che shing, extremely sacred; Keih havu, very good.

Adverbs of place; these adverbs are formed in Sanskrit by the suffix, *tra*, in Zend, *thra*, which is identical with *ere* in the English adverbs, where, &c.

Where, interrogative, Sans., *ku-tra*; relative, *ya-tra*; There, *tu-tra*; Here, *a-tra*; Yonder, *amu-tra*. Zend, *i-thra*, here; *ara-thra*, there; *ya-thra*, where.

*Tra* and *Thra*, in the Gothic, *tra* and *thra*, suffixes of pronominal locative adverbs, are perhaps in Sans. and Zend forms of the instrumental case, yet they have the locative meanings, "In, At," and probably are derived from the comparative suffix *tarā*. In Gothic, Latin, and Greek, the function of the locative is transferred to the dative, thus, *Μαραθωνί*, Marathoni, at Marathon; Latin, *ubi*, *ibi*, *illic*, where, there, *hic*, here, and *istic*, there, are dative cases, of which the character has been taken from the Sans. locative, and which in the word "ruri," "in the country," has retained the original meaning. The Lithuanian still possesses a locative case, hence *Diewe*, in God; Sans., *dere*; Zend, *Daere*. In Slavonic, the locative termination is preserved in *nebes-i*, in Heaven. In Sanskrit and Zend, pronouns without any other word had the power of expressing time and place; this function has descended to all languages derived from them. Thus, *Πᾶ*, *pou*, *Ubi*, both pronouns.

In Chinese, here is expressed by *Chây*, this, and *Lè*, place.

In Chinese, "when" is expressed by *ke-she*, What or which time.

In Australian, the interrogative pronoun *Ya-ko-un-ta*, means, when? I cannot find any word for time in Australian.

The *en*, and *an*, the suffixes of the infinitive mood in Ang. Sax., Ger., and Goth. In Marathi, *un*, as *karun*, to make, Sans., *karun*, is the Sans. *ana*, or *ā*; the suffix of the locative, the dative case. The vowel preceding the final "N," does not belong to the infinitive suffix, but to the conjugal, or class syllable.

"Then," is similarly an accusative case of "the." Sans., *ta-dā*, that day; Lat., *tūc* and *tūm*, accusative cases of "te," of *iste*, Sans., *ta*, the, this.

*Ed*, as bearded, Lat., *barbatus*, from *barba*, a beard, Lith., *barzdutas*, from *barzda*, a beard, formed like a participle, by the Sans. suffix *ta* added to a substantive. In Islandic, *dur*, and *d*, as *dale*, a dale, *dælld*, terra subsidens.

*Ed*, the suffix of the preterite, as, to tame, præt., tamed, through the Goth. *da*, as, Tam, to tame, præt., tamida, tamed, from the Sans. *ta*, as, Sans., *dam*, to tame, præt., *damita-s*, tamed; Lat., *tus*, as *domitus*; Greek, *τορ*, *ζευκτος*, *zeuktos*, joined; Zend, *ta*, as, *yukta*, bound; Erse, *ta*, as, *cesaim*, I torment, præt. part., *cesta*, tormented; Ger., *et*, as, *geregnet*, rained; Island., *t*, *sagt*, said, told, the final *t* and *d* are the Sans. *ta*.

Grimm states that *da* is from the verb *dhā*, to do, in O. H. Ger., *tuon*, thus, *sokida*, I sought, is I seek-*did*. Professor Bopp proves that *ta* is used in the following dialects, Zend, *to*, *bereto*; Sans., *bhri-ta*, borne; Greek, *φειρος*, *phertos*; Lat., *fertus*; Lith., *sekta*, followed; Goth., *friyoda*, beloved. Bopp states that *ta*, *da*, &c., are the demonstrative base, *ta*, this and that. I consider that as so many nations use this suffix, that it has one common origin, viz., the Sans. *ta*, contrary to the opinion of Grimm, and which Pritchard thinks probable.

The Goths also spoke Sanskrit for some time after their emigration westward.

Cynric, *Cread*, creation, the creating, from *creu*, Sans., *kri*, to create. The Sans. *ta* has not necessarily a passive signification, except perhaps in the accent, Sans., *sthita*, standing; Greek, *στατος*, *statos*; Lat., *status*, the standing; therefore the *ad*, of *cread*, may be the Sans. *ta*, Eng., *ed*, with an active signification. Seed, as sown. Island., *ger-di*, he made.

En, is a termination of diminutives, as Maiden, Kitten; Mädchen, Kätzchen.

En, When, is the accusative case of Who, the word, day, being implied or understood.

In Gothic, Hvan, when, is the accusative of Hva, which; German, Wenn and Wann, accusatives.

In Latin, cùm, quùm, are both accusatives; quando, is quem diem.

In Greek, *óran*, hotan, *ἡμεραν*, hemeran, being understood, is likewise an accusative, and means which day.

In Sanskrit, adverbs of time are formed by the suffix *dā*, an abbreviation of *dīcā*, by day, the instrumental case of *dīca*, a day; thus, *ka-dā*, which day, when.

In Sanskrit, Gothic, German, Latin, and Greek, words signifying a part of time are placed in the accusative case; as, Sans., *nīsam*, *nakṭam*; Lat., *noctem*; Greek, *νύκτα*, *nika* (in *πενικα*, *penika*), *νύκτα*, *nukta*, by night; Ger., *diesen abend*, this evening, an accusative case.

The "n," in "When," is the Sans. "m;" the suffix of the accusative case in the Indo.-Germanic languages, in Zend, Scandinavian, Latin, and Greek, is m or n.

End, Friend, Fiend; end, in Ang. Sax., ond, Freond; Goth., onds; Ger. Vet., unt; Goth., ands, Fiyand-s, hating. End, also has its origin in the part. *an*, *ant*, of *as*, to be. Friend, is the participle of the present tense active of the Sans. verb, *pri*, to love; and Fiend, the participle of *bhi*, to fear. Therefore, Friend, Goth., Friyonds, from *friyo*, Sans., *pri*, to love, means loving; and Fiend, means hating.

The "and," in Brigand, is from the same origin.

Er, from the Gothic suffix *arya*; it forms nouns of agency of the masculine gender, and, in the secondary formation, words which denote the person who is occupied with the matter denoted by the base word. We commence with Goth. descend to Eng., *Lais-arya*, teacher, from *lais-ya*, I



teach; *Liuth-arya*, singer, *liutho*, I sing; O. H. Ger., Scrib-*eri*, a scribe, Bet-*eri*, an adorer; New H. Ger., Geb-*er*, giver, Seh-*er*, seer, Denk-*er*, thinker, Brau-*er*, brewer, Web-*er*, weaver; Ang. Sax., Brewster. Berliner, an inhabitant of Berlin. Perhaps the Gothic *arya* is on one side an extension, and on the other a mutilation of the Sans. *tār*, *tri*. An extension by adding *ya*, and a mutilation by dropping a "t" sound, *e. g.*, *lais-arya*, teacher, from *lais-tarya*, as in French, the "t" of Pater, Mater, Frater, has disappeared, Frère, Mère, Père. The Italian Padre, Madre, in Venetian have become Pare, Mare, in the same manner.

Er, of bitter, from the Goth. and Sans., *ra*, thus, Sans., *dip-ra*, shining, giving light, from *dip*, to shine; Goth., bait-*ra*, bitter, properly biting, from bait, Sans., *bhid*, to cleave.

Er, Ther, and Ter, are the suffixes and signs of the comparative degree. In Ger., R, or Er, as Weider, Neither.

In Gothic, the suffix is thara, as Hvathar, which of two persons; Old High German, dar and thar, as Huedar, Anthar, anderer, another, which answers to the Sans. *antaras*, another.

In Hungarian, the suffixes are Abb, Ebb, Obb, as drag-abb, dearer; feket-ebb, blacker; gazdag-abb, richer.

In Bohemian, the comparative is formed by the suffix ejsi, as krasmy, beautiful; krasnejsi, more beautiful.

In Hebrew, the comparative is formed by prefixing to the substantive, to which the preference is given, or the adjective belonging to that, the letter *Mem*, *M*, with a *chirik* or *I*, and a dagish in the succeeding letter.

The suffix, in Latin, is R, or Er, or Us, or Ter, as in the pronouns Uter, Neuter, and Alter; English, Whether of the two, Neither, and Other; all which words are of the comparative degree. Tra is also a suffix, as Ci-tra, the

comparative of Cis, so in Sans. *Itara*, the other, from the demonstrative *i*, as in Latin, *iterum*.

In Greek, the suffix is *τερος*, *teros*, and *ιον*, *ion*.

In Scandinavian, the suffix is *Re*, *haala*, *haalare*.

In Zend, *Tara*, as *husko*, dry, husky; comp., *huskotara*, more dry.

In the Old Persian, the Arrow-headed, the suffix is *Taram*, as *apa*; comp., *apataram*.

The origin of these suffixes in Greek, Latin, Gothic, Old High German, German, Scandinavian, is from the Sanskrit *tara*, fem. *tarā*, from the root *tar*, or *trī*, which means to step beyond, or to place beyond. In Latin, this base is connected with the preposition *Trans*, and *Ter*, in *terminus*, and *Tra*, in *intrare*, *penetrare*; perhaps with "Thre," in threshold.

In Chinese, more is expressed by *kang*, as *kang mei*, more beautiful. When two objects are compared with each other, the latter is preceded by *pe*, as *tsze neu pe pe neu kang mei*, this woman is more beautiful than that. *Yu* and *kwo*, are often used to convey the idea of more, as *kwei yu yin*, more valuable than silver. *Joo haou kwo gno*, You are better than myself. *Yu*, better, is often used, as *yu nan*, more difficult. To compare whole sentences, *ning* is used, as *Ning sze pūh k'ho pei le*, It is better to die than deny one's principles. *Joo*, is often used in comparisons, as *Pa pūh joo hoo mang*, The leopard is not so ferocious as the tiger. *Yih*, is used for more, as *Joo seue yih heaou*, Whiter than snow. Also, more is thus expressed, *To san fun*, three parts more. *Shih to nēen*, more than ten years. *Shih lae nēen*, ten years more.

*Ern*, North-*ern*, mod-*ern*; Ger., *Ost-ern*, *gest-ern*; Island., *agi-arn*, *avarus*, *fad-erne*, from *fader*, father; Lat., *austernus*, *hodiernus*; Greek, *χθιστινος*, *clithesinos*, means with yesterday. From the Sans. *na*, the suffix of the perfect passive

participle, and has the accent; *na* signifies, in composition, "combined with," "belonging thereto." Sans., *phali-na-s*, gifted with fruit, from *phal*, fruit. The *r*, of *ern*, is the final *r* of Island. Nord-*ur*; similarly Ger. and Eng., Led-*er*, leath-*er*, leder-*n*, leather-*n*. Also the *r* only, as vest-*r*, western, Islandic.

Est, in Earnest, Rest. Some O. H. Ger. bases, in *usta*, *nsti*, *osta*, *osti*, appear to contain two suffixes, viz., *us*, or *os*, = Sans., *as*; and *ta*, or *ti*. e. g., O. H. Ger., *dion-us-ta*, Nom. *dionust*, Ger., *Dienst*, service. O. H. Ger., *ernusta*, neut. *ernusti*, fem. Nom. *ern-us-t*, Eng., Earnest. Ang-*us-ti*, Lat., ang-*us-tu-s*, from *angor*. Lithuan., Rim-*as-tis*, rest. The "*n*" belongs to the base word.

For, a prefix, signifies back, contra, as, *forbid*; Ang. Sax., *for*, as, *for-swerian*, to swear falsely; Ger., *ver*, as, *ver-bieten*; Goth., *fair*, *faur*, as, *faur-biudan*, to forbid; Island., *fyrer*, signifies before and back, as, *fyrer baud*, he forbad. In Latin, *re*, back, as, *re-voco*. These prefixes are from the Sans. prefix, *parā*, back; the Latin *re*, is the last syllable, *rā*.

Fore, sometimes for, signifies ante, before. Eng., *fore-tell*; Ang. Sax., *fore-cwædan*; Ger., *vor*, as, *vor-reiten*, to ride before; Goth., *faura*, *faur*, as, *faura-gaggan*, to go before; Island., *for*, as, *for-mann*, a *fore-man*. These prefixes are from Sans. *prā*, before. In Islandic, *fyrer*, fore, *fyrir*, against; also *fyr* and *færre*, before.

The reason of the prefixes fore and for being confounded together, the one used for the other, as, *fore-go*, means to go back, without; but Goth. *faura-gaggan*, means to go forwards, to go before; the "for," of forwards, means ante, *præ*, is owing to the similarity of the Sans. *parā*, back, and *prā*, *præ*, before, syncopated from *parā*, before. Probably both from the same root.

Ht, in participles, from Goth., *da*, thence *ths*, as *sokida*, I sought, *sokiths*, sought. The *i*, which in all other places precedes the *th*, belongs to the primitive base; and not to the suffix.

When the base ends in a consonant, "i" is added in some Latin words, as, *virginitat*, virginity, and "o" in Greek, as, *μελανο-τητ*, *melanotet*.

Ian, in *Gentilia*, Grecian, Corinthian, from the Greek, *τιος*, *tios*, as, *Κορινθιος*, Corinthios, *Μιλησιος*, Milesios. In Lat., *Noxius*, *Octavius*, from the Sans., *ya*, a suffix of the future pass. participle; thus, *div*, heaven, *div-ya*, heavenly, belonging to heaven. This *ya* has become *io*, in Greek, and *iu*, in Latin. In Goth., *ya*, fem. *yo*, as, *alev-ya*, olivifer, from *aleva*, oil.

Ice, as *Justice*, *Service*. Lat., *tia*, *ties*, *tium*, *justitia*, *canities*, *servitium*; in Greek, *σια*, *sia*, as *αθανασία*, *athanasia*, and *σις*, *sis*, and *τις*, *tis*, as *pistis*, faith; *pepsis*, cooking. These suffixes are from the Sans. *ti*, of close affinity to *ta*. Sans., *paktis*, cooking, which principally forms feminine abstracts, and is the suffix of the perf. pass. participle.

Id, fervid, lucid, Lat., *fervidus*, *lucidus*, from neuter verbs, as, to be hot; correspond to participles, Sans., in *ta*, with an active signification, as, Sans., *sthita*, standing. Eng., *lucid*, means shining; the "i" is a vowel of conjunction; *fervid*, burning.

Il and Ile, in the words *Civil*, *Hostile*, Lat., *civilis*, *hostilis*, the *lis* is from the root *dris*; they mean, therefore, like a citizen, and like an enemy. The *I*, is the conjunctive vowel.

Ile, as *docile*, *agile*, *fragile*, the *i* is a vowel of conjunction, the "le" is the Sans. *la* and *ra*, which form base words such as *chand-ra*, giving light, from *kan*, to shine; *sukla*, white, from *suk*, to shine. This *lis* is quite distinct from *lis*, *dris*, like, as in *civilis*.

Ind; Eng. and Ger., wind; Dan., vind; Goth., vinda; Cymric, gwynt; Lat., vent, in ventus; Eng., vent. From the heavy suffix of the part. present, *nt*, *ant*, of Sans. verb substantive, *as*, *esse*, to be; thus, Sans., *tundan*, *tundantam*; Greek, *didon*, *didontos*; Lat., *flans*, *flantis*. The Irish has adhered to the weak case, or to the suffix, *ta*, of the perfect pass. part., *as*, *bad*, the wind; Sans., *vāta*, wind. Therefore, the words signify blowing. Mind, as thinking, from Sans., *man*, to think.

Ing, Being; Sans., *bhavant*, from *bhū*, to be. Bearing; Zend, *barans*; Goth., *bairands*. The terminations are from *sati*, *san*, the part. pres. of *as*, *esse*, to be.

Ing, in abstract substantives, as Dealing, Ger., *Handlung*; in High Ger., *unga*, Old Ger., *unga*, as *warn-unga*, warning; *unga*, has its origin in Sans., *ānā*, the suffix of the participle of the pres. tense, fem. gender of the Atmane-pada voice, *i.e.*, the reflective verb; thus, in Sans., *pachamāna*, cooking, from *pach*, to cook; *sayāna*, sleeping, from *si*, to sleep. Bandhana, the binding; also hireling, worldling. Island., *ing* and *ung*, freisting, the tempting; *hærmung*.

Ior, super-ior, Lat., *ior*, from Sans., *iyas*, the suffix of the comparative degree.

Ious, nox-ious, obliv-ious, from Sans., *ya*, a suffix of a gerund, and a passive participle, and signifies, by, with, belonging to; thus, Sans., *diṣ-ya*, heavenly, belonging to heaven; Lat., *nox-ius*, with hurt; Goth., *kar-ya*, careful, with care, from *kara*, care. *Yā*, is the Sans. relative base, *ya*, which, who. Nox, is the Latin, *nec*, death.

Ish, English, whitish, French. Dan., *Dansk*; Swed., *Engelst*; Ger., *Französchisch*; Ital., *Francese*; Goth., *Gudiskas*, godlike; Barniskas, childish; Lith., *diew-iszkas*, godlike, from *diewas*; *wyriskas*, manly, from *wyras*; O. Pruss., *deiwickas*, godlike; O. Slav., *mor-skyi*, marinus, marine, from "more," the sea; Island., Dan, *dan-sker*; Sud,

sudingar. This affix is derived from the affix of the Sans. genitive case sing., *as*; and signifies of, or belonging to, having the properties of, and is not a diminutive, as Richardson states, in his Dictionary.

Is-m, baptism, mechanism, syllogism, Greek, *ισ-μα*, *βαπτισ-μα*, *baptisma*. The syllable, "is," comes from the Greek, *ιζ*, *iz*, Sans., *ay*, *aya*, Lat., *igo*, from Sans. root, "i," to wish, to demand, which forms causative verbs, *e. g.*, Sans., *satya*, I place, *i. e.*, I make to sit; Greek, *βαπτίζω*, *baptizo*, I cause to immerse, or dip (into water); Lat., *mitigo*, I make mild. The "z" has become "s" in the pass. participle, *βαπτισ-μενος*, *baptis-menos*. The "ma" = *m*, a part of the participial suffix *māna*, Greek, *μενο*, *meno*, is from the Sans. pronominal base, *ma*, which in adjectives or substantives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished. Thus, the *ma* = *m*, of baptism, signifies that the act of immersion has been accomplished, performed. The "m," of magnetism, signifies that the action or influence of magnetic fluid or power has been obtained or effected.

Itis, Ites, Greek, *ι-τις*, *ι-της*, *Hepati-tis*, = *tēs*, *ἡπαρ-τις*, = *της*; *Polites*, *πολίτης*, Sans., *tu*, which forms nouns of agency and appellatives. The Sans. *tu*, is from *tum*, the suffix of the Sans. infinitive, as Sans., *dātum*, Lat., supine *datum*, to give, and means to. "M," with or without a vowel, is the suffix of the accusative case. *Itis* bears the form of a genitive case, *Iri-tis*, of or belonging to the Iris; "Ἡπαρτις φλεψ, the vein of the liver." Hippokrates.

Ite. In modern languages, *ι-τις* has become *ite*, *as*, *Hepat-ite*, *Diphther-ite*, *Gastr-ite*.

Le, of saddle, pestle, from Sans., *la*, or *ra*, which form base words, like *anila*, wind, as blowing, from *an*, to

breathe; Irish, anal, breath. In Lat., *la*, as *sella*, from *sedla*, Greek, *pa*, as *'edra*, with a passive signification; so Goth., *sitla*, rest, as a place where sitting takes place. O. H. Ger., *sez-al*, or *sezzal*, a chair; *satal*, a saddle; *stozil*, a pestle, as pounding. We might infer that *la*, and *ra*, in a secondary sense, signify, instrument, as, Sans., *chidira*, an axe, a sword, that is, cutting, or the instrument of cutting, from *chid*, to cleave. Lat. and Eng., *candela*, candle, shining, as instrument of giving light. Sans., *dipra*, the moon, as shining, from *dip*, to shine. In Greek, we have *λο*, *lo*, and *ρο*, *ro*, as *δειλος*, *deilos*, *αυλος*, *aulos*, *λαμπρος*, *lampros*.

Less, as Faithless, Old H. Ger., *los*, from *liesen*, to lose; the old perfect of *verliesen* is *verlos*, *vide* *Niebelungen*; *los*, I or he lost, root *lus*.

Ling, Hireling, Island., *ling-ur*, *lung-ur*, and *ungr*, is found in all the German languages, except Gothic, and appears first in Old H. German, as, *heil-unga*, the healing. The "l" is not a part of the suffix, *unga* is to be compared with the Sans. feminines in *a-kā*, e. g., *khan-a-ka*, the digging. The words *kun-ig*, *kön-ig*, otherwise *kun-ing* and *kon-ungr*, show the "n" to be unessential. In the Islandic word *Siklingr*, a hero, that is, *sigr*, victory, and *ingr*, having the property of; the "l" is the "r," of *sigr*; in Ger., *Handel*, trade, *Handl-ung*, not *Hand-lung*, a trading, a *handl-ing*, *hansel-ing*, thus, the "l" is not a part of the suffix, *l-ing*. In proper names, *ing*, signifies of, belonging to, thus, *Warr-ing-ton*, *Kens-ing-ton*, *Isl-ing-ton*.

It is more accordant with the laws of mutations of vowels, that the *U*, of the Ger. and Island. *ung*, should become *I*, in the suffix, *ing*, in English and Ang. Saxon, than that the new English participles should be corruptions from "end," Ger., "ande," Islandic, as Grimm asserts. Compare Lye, Ang. Sax. Dictionary, on suffix *ling*. I subjoin an example



of doubtful composition, merely because the letters suit the case, *kon-ungr*, a king, from *kon*, or *ken*, Sans., *jan*, a man, and Island., *ungr*, young, Sans., *juvan*. The *ing*, of morning, is *un*, in Island., *morgun*; Sax., *morg-en*; Goth., *morg-ins*. In the Scand. Runic word, *lofdungr*, a hero, the letter *d* is inserted for euphony; from *lof*, laus, praise, and *ungr*. Hickes gives *Athelling*, *Athel*, a prince, and *ling*, young, but the *l* belongs to *Athel*, Sax., *Æthel*, Island., *adall*, nobilitas, not to the suffix, *ing*. The *l*, of *ling*, is of the same origin and meaning as the *l*, of *lis*, in the Latin *nobi-lis*, and Eng. noble, thus, *Athelling*, in English, is a nobling, a princeling, and the *l* means like, resembling. The Rev. James Johnstone, M.A., Chaplain to H. B. Majesty's Envoy at the Court of Denmark, partly agrees with me in this.

*Ly*, the suffix of adverbs, as, manly, Ang. Sax., *lice*, Goth., *leik*, Island., *lega*, as, *daglega*, daily. Ger., *lich*, Lat., *le*, Greek, *λικε*, Sans., *dris*, to see, and signifies, "appearing," "like." Scand. Runic, *konungr-lik*, kingly; *treu-leik*, fidelity.

*Mānā*, Greek, *μενο*, *meno*, Goth., *man*, Lat., *men*, *min*, Slav., *men*, Sans., *mna*, *mā*, *με*, signifies, the person acted upon, from pronominal base, *mā*. *Nā*, *vo*, no, the person acting. *Ma*, denotes the person, or thing, which completes the action expressed by the root.

*Māna*, Greek, *meno*, the suffix of the middle and passive participles attaches the meaning made, making, or done, to the root; as *Bloom*, Ger. Vet., *bloman*, a flower, as blowing; *Flame*, Lat., *flamma*, as burning; *Name*, Lat., *nomen*, Goth., *naman*, Slav., *znamen*, a name, Sans., *naman*, as making to know, from Sans. root, *jna*, to know; *Helm*, as covering, from O. H. Ger, *hal*, to conceal; *Dream*, O. Sax., *droma*, O. H. Ger., *trauma*, Sans. root, *drā*, to sleep; *Seam*, that is



sewed, O. H. Ger., *sauma*, *siwu*, to sow, from Sans. root, *siv*, to sew; *mon*, of sermon, and *mo*, of *ser-mo*.

Me, the pronominal base, *ma*, in adjectives or substantives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished; as, *Fume*, Lat., *fumus*, Sans., *dhumas*, as being moved, from *dhu*, to move. Fem., *Fame*, Lat., *fama*, that which is told; *Stigma*, as sticking, from *στιζω*, *stizo*; *dome*, *domus*, *home*, *heim*, the “*m*” is the *ma*.

Ment, monument, sediment, from Sans., *mana*, Lat., *men*, making, to remember. Increment, made, to increase. Government; Lith., *men*, *augmen*, a sprout, as growing.

Mulus, is a cognate of *māna*, *stimulus*, sting, as sticking.

N, in reign, a substantive. The “*n*” is the Sans. *na*, the suffix of the perfect passive participle, but here, as in Latin, with an active signification, thus, *reg-num*, the “*n*,” active, reigning.

Nd, second, Lat., *secundus*, following, from *sequor*, I follow; Sans. root, *sach*, to follow. The *nd* is a part of the present participle, *ant*, in *bhavant*, being, from Sans. *bhū*, to be.

In Persian, *anda*, as *buandah*, being; Dan., *fol-gende*, following.

Ness. In Danish, “*hed*,” *Godhed*, goodness; in Ger., *keit*, and *heit*, *Gütigkeit*. Ness is probably derived from the Sans. suffix *na*, of the perfect pass. participle, which from adjective bases forms abstract substantives, and means made, as, blind, blindness; O. H. Ger., *loug-na*, falsness, falsehood; Dan., *Falskhed*; Goth., *Lug*, false; *lug-ni-s*, falseness.

Ness, from the Sans. suffix “*as*,” from the root, *as*, *esse*, to be, thence the meaning of being, existence. This suffix, *as*, forms in Sanskrit abstract neuters, thus, *ranh-as*, quick-

ness, from *ranh*, to run; *mah-as*, greatness, from *mah*, *manh*, to grow; Zend, *manas*, thought; Greek, *μεν-ος*, *men-os*, from *man*, to think. Sans., *vach-as*, Zend, *vach-as*, speech, as spoken, from *vach*, to speak. Greek abstracts in *os*, *εδος*, *edos*, the sitting; *γλυκος*, *gleukos*, sweetness; *ερειθος*, *ereuthos*, redness. Zend, *mazas*, greatness; Greek, *μηκος*, *mekos*. In Lat., *us*, as *scelus*, wickedness. Goth., "is," as *hat-is*, hate; *sig-is*, victory. The *as* has become *assus*, as *ibn-as-sus*, likeness, from *ibns*, like. We at last arrive at *nissa*, or *nissi*, the suffix of O. H. Ger., feminines; Ger., *niss*; Ang. Sax., *ness*; Eng., *ness*. Thus, O. H. Ger., *Arauc-nissa*, or *nissi*, Ger., *Eräugniß*, occurrence. *Drī-nissa*, and *dri-nissi*, Ang. Sax., *dhreness*, Lat., *tas*, *trinitas*, literally threeness. *Milt-nissa*, mild-ness. *Beraht-nissi*, brightness. *Verständniß*, understanding. *Suaz-nissi*, sweetness. Thus *ness*, from Sans. *As*, *esse*, to be, means being, existence.

The "n," of "ness and nissa," has the following origin. Most of the formations, Goth., masc, abstracts in *assus*, are based on weak Verbs in *ino*, thus, *frauyin-as-sus*, lordship, from *frauyino*, I rule. *Draughtin-as-sus*, military service, *draughtino*, I do military service. In the more modern dialects, the "N," which belongs, in Gothic, to the base, has by an abuse completely passed over into the derivative suffix, which hence begins universally with "N," distinguishes the genders, and has changed the Gothic *u*, of the second part of the suffix, *as-sus*, into "a," or long "i," thus, *n-is-sa*, from *as-su*.

*Nt*, bent; Goth., *bugana*, bent, from Sans., *bhugna*, from Sans. root, *bhūj*, to bend; the suffix, *na*, is of the perf. pass. participle; Eng., *nt*, for *nded*, of bended.

*Om*, the suffix of the Goth. dative plural, *us*, Seldom, Whilom.

Ous, lumin-ous, Lat., *osus*, from Sans. and Zend, *ush*, fem. *ushi*; Lith., *ushi*, as, by-*ushi*, having been, the suffix of the perfect participle, active voice; Lith., *deg-usi*, "the having burned;" Sans., *dehushi*.

*Que*, Antique, Lat., *Anticus*. I consider the *c*, of *Anticus*, to be the Sans. *ka*, which means appertaining to; therefore, antique, the *c* being changed into *q*, means appertaining to that which is gone before, i. e., Ante.

Some, Troublesome. Ger., *sam*, lang *sam*; Sans. prep., *sam*, *सम*, with.

St, as guest, host, Goth., *gastis*, Lat., *hostis*, Slav., *gosty*, from the Sans. *ti*, which forms masculine substantives, and according to their fundamental signification, denotes the person acting; thus, *gasti*, the eater, the person eating, from Sans. *ghas*, to eat. Sans., *yatis*, tamer, binder of the senses, from *yam*. In Sans., *h* and *gh* are often interchanged, thus, also, *hostis* for *ghastis*.

T; robust, honest, Lat., *robustus*, *honestus*. In Sanskrit, adjectives are formed from substantives by adding *ta*, as, *phalita-s*, fruitful, from *phala*, fruit; in Latin, *tus*, as, *robustus*, from *robus*, hence robust; *honestus*, from *honos*, hence honest. These must be taken as passive participles of presupposed verbs.

Der, and Ter, of Murder, Slaughter, Goth., *thra*, the killing, from Sans., *tri*, *tar*, to accomplish, perform; laughter, O. II. Ger., *blahlar*, laughing.

Perhaps *dor*, of splendor, the shining.

Ter, Clois-ter, claus-trum, Klos-ter, Sans., *dhar*, to keep, tenere. Ter, of Laugh-ter, Sans., *tra*, to do, to accomplish.

Ter, orche-ster, *ορχηστρα*, ter, Greek, *tra*, means place.

Th, as depth, breadth. This Sans. fem. *tā* has become

"*thia*," hence Gothic, *duipitha*, Eng., depth, from *diupa*, deep; *prithu*, broad; *prithuta*, breadth. Also *ht*, as height, Goth., *hauha*, high; *hauhitha*, height. Sans., *prithu*, broad; *prithuta*, breadth. Thus Hessian Breitede, Tiefde.

Th, as *Tithe*, tenth, Ang. Sax., *teotha*, Island., *tiunde*. The first parts of these words are the Island., *ti*, and Goth., *tig*, ten; the suffixes are the Sans. suffix, *ishtha*, of the superlative degree. Almost all the ordinal numbers are of the superlative degree, except the Second. Therefore, *tithe*, is tenth.

Ther, *weather*, Lith., *wetra*, a storm, from Sans. root, *va*, to blow; therefore, *weather*, means blowing. *Rudder*, making to navigate; Dan., *roer*; O. H. Ger., *ruodar*; Dan., *roe*, to row, perhaps from Sans. root, *sru*, to flow. *Ladder*, the instrument of mounting; Ang. Sax., *hlæder*; Ger., *leiter*; *leiten*, to lead.

Tory, victory, Lat., *vic-toria*, the fem. of *tor*, Sans., *tār*, the suffix of the future participle.

Tre, *Spectre*, *Lustre*, Sans., *tar*, *tri*, to do, making to see, making to shine. Also, *ter*, of monster, making to wonder. In theatre, *tre* means place.

Tress, *Songstress*, Lat., *tric*, *janitrix*; Greek, *τρια* and *τριδ*, *ορχηστρια*, *ληστριδ-ος*; Sans., *tri*, *janitri*, the Sans. feminine long *i*; *tār*, is the masculine of *tri*, and is a verbal root, it signifies to fulfil; *songster*, the accomplisher of a song, or exerciser, the agent, or instrument. The Island. fem. suffix is *tre*.

Tude, multitude, similitude, Lat., *tudo*, *tudinis*, *multitudo*. Goth., *duthi*, *manag-duthi*, a multitude. Vedic dialect, *tati*, forms not only abstracts, but has at times the signification, making, maker. In Sans., *tati*, or *tat*. Thus, in the synonyms, *multitude*, *multitudo*, and *manag-duthi*, the two first syllables mean many, the two last mean making; therefore, *multitude*, means making many; simili-

tude, making like. Vedic, *ayaksmatati*, health, from *ayaksmā*, healthy, and *tati*, making. The "i," of *tati*, is a later addition, the old form in Vedic and Zend, being *tāt*, Sans., *tā*. *Tati* might be derived from Sans., *tan*, to stretch, to extend; thus, *sāntati* would mean, augments of happiness, or happiness maker, a concrete. Scand. Runic, *di*, as, *faul-di*, a multitude, from *fiol*, *multus*.

Ture, manufac-ture, fu-ture, Lat., *urus*, *tura*, *rup-tura*; Greek, *τηρ*, *ter*, *γενετήρ*, *gene-tér*, retaining the accent of the Sans. *tār*, *jani-tār*. The suffix of the Sans. future participle, *tār*.

Ty, Lat., *tat*, *ta*, *levity*, *levitat*, *anxiety*, *anxietat*, Sans., *ta*, as, *suklata*, whiteness, from *sukla*, white; thus the fem. suffix, *tā*, forms in Sanskrit, abstract substantives from adjectives and substantives. In Greek, *τητ*, *tet*, as *πλατυτητ*, *platutet*, breadth, from *πλατυς*, *platus*, broad.

Also from Goth., "tha," as *novelty*, from *niuyitha*.

Ulus, Island., *ull*, a suffix of diminution, Lat., *homunculus*; quant-ulus, how little; Island., *bagge*; dimin. *bægg-ull*, a little bag. In verbs, *illo*, as *scrib-illo*, I scrib-le, the Eng. *le*, *canticle*; Fr., *cantique*.

Umn, Autumn, hymn, Lat., *umnus*, Greek, *μενος*, *menos*, Sans., *māna*; also, *um*, of fact-um, a deed, the suffix of the present and perfect middle and passive participles; also, *men*, of *lumen*.

Ward, Steward, Island., *sti-var-dr*. Ard, of tank-ard, a bellard,\* bear-ward, from Island., *ver*, I guard; *varde*, I guarded. Steward, signifies protector. The ward, of towards, is from Goth. *vair-than*, to come.

Where, There, and Here, are therefore dative, formerly

\* The man who kept and assisted the bear when baited, was called the bellard, or bellard.

locative, cases of the pronouns Who, The, and mean in which place, in this place, the word place understood.

In Australian, the interrogative pronoun Won, means where, in which place. The dative case of the pronoun Un-ni, this, dat. Un-ti ko, means to this place, here. The demonstrative pronoun Yong, means there, that place.

Y, as healthy, muddy, perhaps from Sans., *ya*, to go, as, *deva-ya*, going to the gods; *ya* also means, approaching the nature of; thus, of health, healthy. In Greek, *ia*, as, *αλοπεκίας*, *alopekias*, foxy, approaching the nature of a fox; muddy, approaching the nature of mud.

Y, of mighty, starry, New H. Ger., *mächtig*, *sternig*, corresponding to Goth., *mahteiga*; the Sanskrit *ka*; from Goth. substantive, *mahti*, might; *steinig*, stony, from *stein*, a stone.



ON  
SOME DEFICIENCIES  
IN OUR  
ENGLISH DICTIONARIES.

BEING  
THE SUBSTANCE OF TWO PAPERS  
READ BEFORE THE PHILOLOGICAL SOCIETY,

Nov. 5, AND Nov. 19, 1857.

BY  
RICHARD CHENEVIX TRENCH, D.D.  
DEAN OF WESTMINSTER.

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THE course which was adopted by the Philological Society at the conclusion of its last session, with a view of removing some of the imperfections, and supplying some of the deficiencies, of our English Dictionaries, is known to many, probably to nearly all of its members. Many, too, are aware of the general acceptance with which the scheme has been received, as one at once practical and full of promise; of the large amount of co-operation which has been freely tendered both from members of the Society and from others, so that we may reasonably hope that the results will not fall short of expectation. Taking a lively interest in this effort, I have asked permission to read a paper which will enter somewhat more fully into the subject of the omissions needing to be supplied, than was possible in the necessarily brief statement circulated a few months ago; which will also confirm the assertions therein made by a certain number of proofs; as many as those brief limits of time, by which I also am shut in, will allow.

At the same time let me before commencing make one observation. Some of those willing to co-operate in this scheme have already transmitted to the Secretary the first instalments of their work, the result of their investigations up to the present time. He will probably ere long lay before

you some specimens of these the first-fruits of that harvest which we hope to gather in. I have, however, thought it right to abstain from looking at any portion of these, partly as being unwilling even to seem to employ for a private end contributions made for a more public object; but with the further advantage, that I am thus able to shew, that it needs no such combined effort of many to make palpable our deficiencies, however it may need this to remove them; but that any one who is not merely and altogether a guest and stranger in our earlier literature, has in his power to bring forward abundant evidence even from his single, and it may be slenderly furnished treasure-house, of the large omissions which it is desirable to supply.

The plan which I propose to follow in treating my subject will be this. Remembering the excellent maxim of the Schoolmen, *Generalia non punguat*, I shall deal as little as possible with these generals, shall enter as much as I can into particulars in proof of my assertion. Such a course, indeed, will be attended with a certain inconvenience, which is this: the fact that the vocabulary of our Dictionaries is seriously deficient can only be shown by an accumulation of evidence, each several part of which is small and comparatively insignificant in itself; only deriving weight and importance from the circumstance that it is one of a multitude of like proofs; while yet it will be impossible within the limits of one paper, or even of two, to bring more than comparatively a very small portion of this evidence before you. Neither my limits, nor your patience, would admit of more. This inconvenience, however, I cannot avoid. Even as it is, I fear I shall put your patience to the trial. Perhaps I shall make the smallest demands upon it at all consistent with my subject, by grouping the materials which I wish to present to you according to the following arrangement.

Our Dictionaries then appear to me deficient in the following points; I do not say that there are not other

points likewise, but to these I would desire at present to direct your attention.

I. Obsolete words are incompletely registered; some inserted, some not; with no reasonable rule adduced for the omission of these, the insertion of those other.

II. Families or groups of words are often imperfect, some members of a family inserted, while others are omitted.

III. Oftentimes much earlier examples of the employment of words exist than any which our Dictionaries have cited; indicating that they were earlier introduced into the language than these examples would imply; and in case of words now obsolete, much later, frequently marking their currency at a period long after that when we are left to suppose that they passed out of use.

IV. Important meanings and uses of words are passed over; sometimes the later alone given, while the earlier, without which the history of words will be often maimed and incomplete, or even unintelligible, are unnoticed.

V. Comparatively little attention is paid to the distinguishing of synonymous words.

VI. Many passages in our literature are passed by, which might be usefully adduced in illustration of the first introduction, etymology, and meaning of words.

VII. And lastly, our Dictionaries err in redundancy as well as in defect, in the too much as well as the too little; all of them inserting some things, and some of them many things, which have properly no claim to find room in their pages.

Such are the principal shortcomings which I find in those books on which we must ever chiefly rely in seeking to obtain a knowledge of our native tongue. I must detain you one moment before I proceed to my proofs, and I will employ that moment in expressing my earnest trust that nothing which I shall say may even seem inconsistent with the highest respect, admiration, and honour, for the labourers, whether living or dead, in this field of English

lexicography. It is comparatively easy to pick a hole here, or to detect a flaw there; to point out stones, it may be many stones, in the way, which ought to have been built up into the wall; but such edifices as our great English Dictionaries could only have been reared by enormous labour, patience, and skill: and the same somewhat close examination which detects these little blemishes, and discovers these omissions, which shews us, what we might have guessed before, namely, that they underlie the infirmity common to all other works of man's hands, does to a far greater extent make us conscious how vast the amount is of that labour, patience, and skill which they embody.

To come, then, now to my proofs. And yet before these proofs can be considered to prove anything, I must ask you to be at one with me in regard of what the true *idea* of a Dictionary is, what it ought to include, and what to exclude. If we are not agreed in this, much that is adduced may seem beside the mark. I will state, then, very briefly what my idea of a Dictionary is, hoping to find that it is also yours; and if not, endeavouring to persuade you to make it yours, as that which on fuller deliberation alone commends itself to your minds.

A Dictionary, then, according to that idea of it which seems to me alone capable of being logically maintained, is an inventory of the language: much more indeed, but this primarily, and with this only at present we will deal. It is no task of the maker of it to select the *good* words of a language. If he fancies that it is so, and begins to pick and choose, to leave this and to take that, he will at once go astray. The business which he has undertaken is to collect and arrange all the words, whether good or bad, whether they commend themselves to his judgment or otherwise, which, with certain exceptions hereafter to be specified, those writing in the language have employed. He is an historian of it, not a critic. The *delectus ver-*

*borum*, on which so much, on which nearly everything in style depends, is a matter with which *he* has no concern. There is a constant confusion here in men's minds. They conceive of a Dictionary as though it had this function, to be a standard of the language; and the pretensions to be this which the French Dictionary of the Academy sets up, may have helped on this confusion. It is nothing of the kind. A special Dictionary may propose to itself to be such, to include only the words on which the compiler is willing to set the mark of his approval, as being fit, and in his judgment the only fit, to be employed by those who would write with purity and taste. Of the probable worth of such a collection I express no opinion. I will only say that I cannot understand how any writer with the smallest confidence in himself, the least measure of that vigour and vitality which would justify him in addressing his countrymen in written or spoken discourse at all, should consent in this matter to let one self-made dictator, or forty, determine for him what words he should use, and what he should forbear from using. At all events, a Dictionary of the English language such a work would not have the slightest pretence to be called. What sort of completeness, or what value, would a Greek lexicon possess, a *Scott and Liddell*, from whose pages all the words condemned by Phrynichus and the other Greek purists, and, so far as style is concerned, many of them justly condemned, had been dismissed? The lexicographer is making an inventory; that is his business; he may think of this article which he inserts in his catalogue, that it had better be consigned to the lumber-room with all speed, or of the other, that it only met its deserts when it was so consigned long ago; but his task is to make his inventory complete. Where he counts words to be needless, affected, pedantic, ill put together, contrary to the genius of the language, there is no objection to his saying so; on the contrary, he may do real service in this way: but let

their claim to belong to our book-language be the humblest, and he is bound to record them, to throw wide with an impartial hospitality his doors to them, as to all other. A Dictionary is an historical monument, the history of a nation contemplated from one point of view, and the wrong ways into which a language has wandered, or attempted to wander, may be nearly as instructive as the right ones in which it has travelled: as much may be learned, or nearly as much, from its failures as its successes, from its follies as from its wisdom.

The maker, for example, of an English Dictionary may not consider 'mulierosity,'<sup>1</sup> or 'subsannation,'<sup>2</sup> or 'coaxation,'<sup>3</sup> or 'ludibundness,'<sup>4</sup> or 'delinition,'<sup>5</sup> or 'septemfluous,'<sup>6</sup> or 'medioxumous,'<sup>7</sup> or 'mirificent,'<sup>8</sup> or 'palmiferous,'<sup>9</sup> or 'opime,'<sup>10</sup> or a thousand other words of a similar character which might be adduced (I take all these from a single work of Henry More), to contribute much to the riches of the English tongue; yet has he not therefore any right to omit them, as all these which I have just

<sup>1</sup> "Both Gaspar Sanctus and he tax Antiochus for his *mulierosity* and excess in luxury."—H. MORE, *Mystery of Iniquity*, b. 2, c. 10, § 3.

<sup>2</sup> "Idolatry is as absolute a *subsannation* and vilification of God as malice could invent."—*Id. ib.* b. 1, c. 5, § 11.

<sup>3</sup> "The importunate, harsh, and disharmonious *coaxations* of frogs."—*Id. ib.* b. 1, c. 6, § 16.

<sup>4</sup> "That *ludibundness* of nature in her gamaiens and such like sportful and ludicrous productions."—*Id. ib.* b. 1, c. 15, § 14.

<sup>5</sup> "The *delinition* also of the infant's ears and nostrils with the spittle."—*Id. ib.* b. 1, c. 18, § 7.

<sup>6</sup> "The main streams of this *septemfluous* river [the Nile]."—*Id. ib.* b. 1, c. 16, § 11.

<sup>7</sup> "The whole order of the *medioxumous* or internuntial deities."—*Id. ib.* b. 1, c. 12, § 6.

<sup>8</sup> "Enchantment Agrippa defines to be nothing but the conveyance of a certain *mirificent* power into the thing enchanted."—*Id. ib.* b. 1, c. 18, § 3.

<sup>9</sup> "The *palmiferous* company triumphs, and the Heavenly Jerusalem is seen upon earth."—*Id. ib.* b. 2, c. 6, § 18.

<sup>10</sup> "Great and *opime* preferments and dignities."—*Id. ib.* b. 2, c. 15, § 3.

adduced, with a thousand more of like kind, have been omitted from our Dictionaries.<sup>1</sup> I will not urge that one or two in this list might be really serviceable ('mulierosity,' for instance, expresses what no other word in the language would do); but admitting them to be purely pedantic, that they would be quite intolerable in use, still they involve and illustrate an important fact in the history of our language,—the endeavour to latinize it to a far greater extent than has actually been done, the refusal on its part to adopt more than a certain number of these Latin candidates for admission into its ranks,—and, therefore, should not be omitted from the archives of the language. If, indeed, the makers of our Dictionaries had, by a like omission, put the same stamp of non-allowance upon *all* other words of this character, on all which to them seemed pedantic, inconsistent with the true genius of the language, threatening to throw too preponderating a weight into one of its scales, this course, although mistaken, would yet have been consistent. But they have not done so. They all include, and rightly, a multitude of such words. But admitting these, such, for instance, as 'fabulosity,' 'populosity,' 'nidorous,' 'ataraxy,' 'exiconize,' 'diaphaneity,'—admitting these by the hundred, they had forfeited their right, were it only on the ground of consistency, to exclude such as I have just enumerated, not to say that the idea of a Dictionary demands their insertion. It is, let me once more repeat, for those who use a language to sift the bran from the flour, to reject that and retain

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<sup>1</sup> It may be objected to this statement, that two or three of those above quoted are found in Johnson or in Todd; they are so; 'coaxation,' for instance, which the latter defines as "the art of coaxing"! but they are there without examples of their use; and though I shall not often refer to such words, when I do I shall deal with them as words wholly wanting in our Dictionaries; for to me there is no difference between a word absent from a Dictionary, and a word there, but unsustained by an authority. Even if Webster's *Dictionary* were in other respects a better book, the almost total absence of illustrative quotations would deprive it of all value in my eyes.



this. They are to be the true *Della Cruscan*: this title of *furfuratores* is a usurpation when assumed by the makers of a Dictionary, and their assumption of it can only serve to show how little they have rightly apprehended the task which they have undertaken.

I proceed to support by evidence in each case the several complaints which I have made.

I. In regard of obsolete words, our Dictionaries have no certain rule of admission or exclusion. But how, it may be asked, ought they to hold themselves in regard of these? This question has been already implicitly answered in what was just laid down regarding the all-comprehensive character which belongs to them. There are some, indeed, who taking up a position a little different from theirs who would have them to contain only the standard words of the language, yet proceeding on the same inadequate view of their object and intention, count that they should aim at presenting the body of the language as now existing; this and no more; leaving to archaic glossaries the gathering in of words that are current no longer. But a little reflection will show how untenable is this position; how this rule, consistently followed out, would deprive a Dictionary of a large part of its usefulness. Surely if I am reading Swift, and come on the word 'to brangle,' or light upon 'druggerman' in Pope, I ought to be able to find them in my Dictionary. Yes, it will perhaps be conceded, we will admit the few archaic words which are met with in writers so recent as Pope and Swift. But then if I find 'palliard' or 'mazer' in Dryden, must I be content to be ignorant of their meaning, unless besides my English Dictionary, I have another of the obsolete English tongue? Dryden's few archaisms, it is allowed, should find place. But I plead then, that in reading Jeremy Taylor I come upon 'dorter,' 'spagyric,' and other words, hard to be understood: surely I may fairly demand that my Dictionary shall help

me over any verbal difficulties which I may find in Taylor ; and in this way I travel back to Shakespeare, to Spenser, to Gascoigne, to Hawes, to Chaucer, Wiclif, and at length to Piers Ploughman, Robert of Gloucester, or whatever other work is taken as the earliest in our tongue. It is quite impossible with any consistency to make a stand anywhere, or to admit any words now obsolete without including, or at least attempting to include all.

What I complain of in our Dictionaries is that they do not accept this necessity, and in its full extent. They all undertake to give the archaisms of the language, but all with certain reservations and exceptions. "Obsolete words," says Johnson, "are admitted when they are found in authors not obsolete, or when they have any force or beauty that may deserve revival." I will not pause here to inquire what a lexicographer has to do with the question whether a word deserves revival or not ; but rather call your attention to the fact that Johnson does not even observe his own rule of comprehension, imperfect and inadequate as that is. When the words omitted may be counted by hundreds, I suppose by thousands, it seems absurd, almost a weakening of one's case, to quote two or three, which yet is all that I can undertake to do. I have no choice, however, but to cite these. 'Grimsire,' or 'grimsir,' I meet everywhere in our old authors, in Massinger, in Burton, in Holland,<sup>1</sup> in twenty more, some of them certainly authors not obsolete, but he has not found place for it ; nor yet Richardson. This word, it may be pleaded, presents no great difficulty, though this would be no excuse for its omission ; but here is 'hickscorner,' of which the meaning is anything but obvious : (the 'hickscorner' is the loose ribald scoffer at sacred things) ; this

<sup>1</sup> "Even Tiberius Caesar, who otherwise was known for a *grimsir*, and the most unsociable and melancholic man in the world, required in that manner to be salved and wished well unto, whensoever he sneezed."—*Pliny*, vol. 2, p. 297.

word also, of continual recurrence in our old authors,<sup>1</sup> might be sought for vainly in our Dictionaries. If Milton uses 'jackstraw,' styling Salmasius "an inconsiderable fellow and a *jackstraw*,"<sup>2</sup> why should I not know what a 'jackstraw' is, without recurring to some archaic glossary for this knowledge? They indeed would not help me here, for the word is in none of them.

Still less satisfactory is Richardson's rule of admission and exclusion. "Obsolete words," he says, "have been diligently sought for, and all such, but no other, as could contribute any aid to the investigations of etymology, as diligently preserved." But why those only which would "contribute aid to the investigations of etymology?" why not those also which should enable us to measure in its length and breadth the intellectual territory which our English language *has* occupied as well as that which it occupies now, to form some estimate of its wonderful riches, as in other ways, so also by a contemplation of the enormous losses which it has endured without being seriously impoverished thereby? Why not preserve all those obsolete words which are necessary to enable the student to read his English classics with comfort and with profit? In carrying out his scheme he has often omitted, and not without loss, archaic words which Johnson or Todd has inserted. Thus I observe 'lurry' (a word occurring in Milton and Henry More), 'privado' (in Fuller and Jeremy Taylor), and two I just noticed, 'druggerman' and 'palliard,' duly registered and explained in their pages, but altogether omitted in his.

Sometimes the word thus omitted is very curious. Thus no one of our Dictionaries, and I may say the same of our glossaries, contains the word 'umstroke;' which is yet

<sup>1</sup> "What is more common in our days than, when such *hickscorners* will be merry at their drunken banquets, to fall in talk of some one minister or other?"—PILKINGTON, *Exposition on Nehemiah*, c. 2.

<sup>2</sup> *Preface to The Defence of the People of England*.

most noteworthy, being, as it is, the sole survivor of its kind. For while there is abundant evidence that our early English derived largely from the Anglo-Saxon the use of the preposition 'um' or 'umbe' (=  $\acute{u}\mu\phi\iota$ ) in composition, (thus 'umgang,' 'umhappe,' 'umbeset,' and many more, for which see Halliwell), no single word with this prefix, excepting only this one, has lived on into our later English; which yet our Dictionaries, as I have said, have not observed, or, observing, have not cared to register. I incline to think they did not observe it; for while most of Fuller's other works have been diligently used by our lexicographers, his *Pisgah Sight of Palestine*, one of his most curious and most characteristic, and in which 'umstroke' twice occurs,<sup>1</sup> has been, as far as my experience reaches, entirely overlooked by them.

Not less curious from the other extreme of the language are the Greek, Latin, Italian, Spanish, words, which it has been endeavoured to transplant without alteration into English, but which have refused to take root here; a record of the attempt to transplant which ought not the less to be preserved, while yet often it has not been. Thus Holland sought to introduce Aristotle's  $\kappa\acute{\iota}\mu\beta\iota\zeta$ ,<sup>2</sup> though certainly our early English was rich enough in words to express what is expressed by this, so rich that we have let drop more than half of them—'snudge,' 'curmudgeon,' 'gripe,' (not in our Dictionaries in this sense, but so used by Burton), 'pinchpenny,' 'clutchfist,' 'penifather,' 'nip-

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<sup>1</sup> "Such towns as stand (as one may say) on tiptoes, on the very *umstroke*, or on any part of the utmost line of any map, (unresolved in a manner to stay out or come in), are not to be presumed placed according to exactness, but only signify them there or thereabouts."—Pt. 1, b. 1, c. 14; cf. pt. 2, b. 5, c. 20.

<sup>2</sup> "He that calleth a liberal man, wellknown to spend magnificently, a base mechanical *kumbir* and a pinching penifather, ministereth matter of good sport and laughter to the party whom he seemeth so to challenge or menace."—*Plutarch*, p. 665.

farthing,' and many more. For Latin words, 'ardelio'<sup>1</sup> figures in Burton, 'æmulus'<sup>2</sup> in Drayton, 'rex' in the popular phrase, "to play *rex*"<sup>3</sup> or to play the tyrant, but none of these in our Dictionaries. Sylvester, whose works, by the way, are a mine as yet very inadequately wrought for lexicographical purposes, constantly employs the Italian 'farfalla'<sup>4</sup> for butterfly.

Let me observe here that *provincial* or *local* words stand on quite a different footing from *obsolete*. We do not complain of their omission. In my judgment we should, on the contrary, have a right to complain if they were admitted, and it is an oversight that some of our Dictionaries occasionally find room for them, in their avowed character of provincial words; when indeed, *as such*, they have no right to a place in a Dictionary of the English tongue. I have placed an emphasis on "*as such*;" for while this is so, it must never be forgotten that a word may be local or provincial now, which was once current over the whole land. There are many such, which belonging once to the written and spoken language of all England, and having free course through the land, have now fallen from their former state and dignity, have retreated to remoter districts, and there maintain an obscure existence still; citizens once, they are only provincials now. These properly find place in a Dictionary, not, however, in right of what they now are, but of what they once have been; not because they now survive in some single district, but because they once lived through the whole land. I regret the absence

<sup>1</sup> "Striving to get that which we had better be without, *ardelios*, busy bodies as we are."—*Anatomy of Melancholy*, pt. 1, 2, 7, 7.

<sup>2</sup> "As this brave warrior was, so no less dear to us  
The rival of his fame, his only *æmulus*."

*Polymbion*, Song 18.

<sup>3</sup> "As helpers of your joy, not to domineer and play *rex*."—ROGERS, *Naaman the Syrian*, p. 217.

<sup>4</sup> "And, new *farfalla*, in her radiant shine,  
Too bold, I burn these tender wings of mine."

*The Magnificence*.

of a number of these from our Dictionaries, and will instance a few.

'Spong' is now a Suffolk, or, it may be, an East Anglian, word. Halliwell deals with it as thus provincial, and rightly describes it as "an irregular narrow and projecting part of a field;" corresponding, therefore, very nearly to the 'sling,' 'slang,' or 'slinget,' of some of our Midland counties. Our Dictionaries know nothing of it; nor should they take note of it on the score of its present provincial existence; but they should on the ground that it once had free course in our literary English, being often used by Fuller.<sup>1</sup> Once more, take the verb 'to hazle.' Halliwell and Wright explain it rightly as "the first process in drying washed linen," and assign to it also East Anglia as the region where it is current; but it was once not East Anglian, but English, as a noble passage, of which I cite a few words, from a great but little-known divine, will prove.<sup>2</sup> Then, once more, the verb 'to flaite,' signifying to scare, to terrify, and standing in the same relation to 'flit' that 'fugare' does to 'fugere'—this may be, as our glossaries tell us, a word of the North Country now; but it was a word of the whole country once, and as such should have found place not in our glossaries alone, but in our Dictionaries no less.<sup>3</sup> 'To hopple' (the word is not in Richardson), Todd gives as a northern word, and without example. Supposing he was right in saying so, he had no business to give it at all; but he is not; for it is employed by Henry More.<sup>4</sup> 'Dozzled' our archaic glossaries assign to the Eastern Counties,

<sup>1</sup> "The tribe of Judah with a narrow *spong* confined on the kingdom of Edom."—*A Pisgah Sight of Palestine*, pt. 2, b. 4, c. 2; and often.

<sup>2</sup> "Thou, who by that happy wind of thine didst *hazle* and dry up the forlorn dregs and slime of Noah's deluge, cause a new face of zeal and grace to appear upon our age, drunken and soaked with ease and sensuality."—ROGERS, *Naaman the Syrian*, p. 886.

<sup>3</sup> "Desire God to *flayte* and gaster thee out of that lap and bosom, as Samson out of Dalilah's."—*Id. ib.* p. 877; cf. pp. 138, 453.

<sup>4</sup> "Superstitiously *hopped* [*i.e.* entangled] in the toils and nets of superfluous opinions."—*On Godliness*, b. 9, c. 7, § 8.

and explain rightly as meaning stupid, heavy; but we should not have to seek it, or at least to find it, only in them; Bishop Hacket employs it.<sup>1</sup> I believe a corn-sieve is still called a 'try'<sup>2</sup> in some parts of England, a small enclosure a 'pingle,'<sup>3</sup> a pond a 'pulke,'<sup>4</sup> but the words had once nothing local about them, that they should be relegated to these collections, and found only in them.

While I am thus dealing with obsolete words, and before leaving this part of my subject, let me say a word or two on what the Germans call *nebenformen* (we have no word which exactly answers to this), and adduce a handful of these, in proof of the incompleteness with which they are given in our Dictionaries. It was once attempted to make an English word of 'analysis,' and to speak of the 'analyse:'<sup>5</sup> examples of this I have before me in Henry More, Hacket, Rogers; but our Dictionaries do not notice it. When 'big' was intended in the sense of proud, it often took the shape of 'bog.'<sup>6</sup> 'To clitch'<sup>7</sup> was current as well as 'to clutch,' 'corsive' no less than 'corrosive.' 'Flox'<sup>8</sup> was a variation of 'flax' as well as 'flix;' it was applied like 'flix' to the down

<sup>1</sup> "In such a perplexity every man asks his fellow, What's best to be done? and being *dazzled* with fear, thinks every man wiser than himself."—*Life of Archbishop Williams*, pt. 2, p. 142.

<sup>2</sup> "They will not pass through the holes of the sieve, ruddle, or *try*, if they be narrow."—HOLLAND, *Plutarch*, p. 86.

<sup>3</sup> "The Academy, a little *pingle* or plot of ground, was the habitation of Plato, Xenocrates, and Polemon."—*Id. ib.* p. 275.

<sup>4</sup> "It is easy for a woman to go to a pond or *pulke* standing near to her door (though the water be not so good) rather than to go to a fountain of living water further off."—ROGERS, *Naaman the Syrian*, p. 842.

<sup>5</sup> "The *analyse* of it [a little tractate] may be spared, since it is in many hands."—HACKET, *Life of Archbishop Williams*, pt. 2, p. 104.

<sup>6</sup> "The thought of this should cause the jollity of thy spirit to quail, and thy *bog* and bold heart to be abashed."—ROGERS, *Naaman the Syrian*, p. 18.

<sup>7</sup> "If any of them be athirst, he hath an earthen pot wherewith to *clitch* up water out of the running river."—HOLLAND, *Xenophon's Cyropædia*, p. 4.

<sup>8</sup> "They dress it [their nest] all over with down feathers, or fine *flox*."—*Id. Pliny*, pt. 1, p. 288.



of animals. Like almost all other words of the same kind, 'stick,' for instance, which varies with 'stitch,' 'belk' with 'belch,' so 'prick' appears often as 'pritch';<sup>1</sup> 'ruddle'<sup>2</sup> existed as well as 'riddle' or 'raddle.' 'To wanze' is the constant form in which 'to wane' occurs in some of our writers;<sup>3</sup> our glossaries take notice of the word, characterizing it as a form of East Anglia, but it ought to find place in our Dictionaries as well. These last have 'priestess,' but not 'priestress,'<sup>4</sup> which is curious as having been evidently formed while the word was yet in that earlier shape, which survives in '*Prester John*.'

II. Families of words in our Dictionaries are often incomplete, some members inserted, while others are omitted; the family being really larger and more widely spread than they leave us to suppose. Thus 'awk,' which survives in our 'awkward,' has not merely 'awkly,' but 'awkness,'<sup>5</sup> which none of them have found room for. Coleridge, I am inclined to believe, supposed he had formed upon 'aloof' the very serviceable word, 'aloofness;' but, though it has found its way into none of our Dictionaries, it also is two hundred years old.<sup>6</sup> 'Nasute' should have been

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<sup>1</sup> "The least word uttered awry, the least conceit taken, or *pritch*, the breaking in of a cow into their grounds, yea, sheep or pigs, is enough to make suits, and they will be revenged."—ROGERS, *Naaman the Syrian*, p. 270.

<sup>2</sup> "The holes of the sieve, *ruddle*, or try."—HOLLAND, *Plutarch*, p. 86.

<sup>3</sup> "Many bewrayed themselves to be time-servers, and *wanzed* away to nothing, as fast as ever they seemed to come forward."—ROGERS, *Naaman the Syrian*.

<sup>4</sup> "The *priestress* of Minerva, in Athens."—HOLLAND, *Plutarch*, p. 866.

<sup>5</sup> "Come, my child, I see thou fearest thou shalt never get anything; but look not thou at thine own *awkness*, look at the Lord's ease."—ROGERS, *Naaman the Syrian*, p. 378.

<sup>6</sup> "[God] stings him by unthankfulness of such as owe most love, by unfaithfulness and *aloofness* of such as have been greatest friends."—*Id. ib.* p. 95.



completed with 'nasuteness';<sup>1</sup> 'furne' and 'furnish' with 'furnishness';<sup>2</sup> 'verb' and 'verbal' with 'verbalist';<sup>3</sup> 'conculcate,' as its legitimate consequence, has 'conculcation.'<sup>4</sup> If 'quadripartite,' why not 'quadripartition';<sup>5</sup> if 'afterwit,' why not 'afterwitted,'<sup>6</sup> as an epithet applied to those who deal in 'hadiwist,' (had-I-wist) or wisdom which always arrives too late for the occasion—a more pregnant word than should be willingly lost sight of? If 'say' as equal to essay or proof, why not also 'sayman,'<sup>7</sup> above all, with Bacon's authority for its use?

Again, if our Dictionaries find room, as they ought, for 'kex,' the old English name for hemlock, (or one of them rather, for only Richardson has it), why not also for 'kexy'?<sup>8</sup> if 'fitch,' another form of vetch, is admitted, why not also

<sup>1</sup> "All which, to any man that has but a moderate *nasuteness*, cannot but import, that in the title of this sect that call themselves the Family of Love, there must be signified no other love than that which is merely natural or animal."—H. MORE, *On Godliness*, b. 8, c. 2, § 2.

<sup>2</sup> "Drive Thon out of us all *furnishness*, indignation, and self-will."—COVERDALE, *Fruitful Lessons* (Parker Soc. ed.), p. 284.

<sup>3</sup> "The frothy discourses of empty *verbalists*."—GELL, *Essay toward the Amendment of the English Translation of the Bible*, 1659, Preface.

"Yet not ashamed these *verbalists* still are,  
From youth, till age or study dims their eyes,  
To engage the grammar rules in civil war."

—LORD BROOKE, *On Human Learning*.

<sup>4</sup> "The *conculcation* of the outward Court of the Temple by the Gentiles."—HENRY MORE, *Mystery of Iniquity*, b. 2, c. 12, § 1.

<sup>5</sup> "The *quadripartition* of the Greek Empire into four parts."—*Id.* *ib.* b. 2, c. 8, § 3.

<sup>6</sup> "Our fashions of eating make us slothful and unlusty to labour and study, . . . *afterwitted* (as we call it), incircumspect, inconsiderate, heady, rash."—TYNDALE, *Exposition of Matthew vi*.

<sup>7</sup> "If your lordship in anything shall make me your *sayman*, I will be hurt before your lordship shall be hurt."—*Letter to the Earl of Buckingham*.

<sup>8</sup> "The earth will grow more and more dry and sterile in succession of ages; whereby it will become more *kexy*, and lose of its solidity."—H. MORE, *On Godliness*, b. 6, c. 10, § 3.

'fitchy'<sup>1</sup>?' if they find place for 'fog' (I mean in the sense of rank grass), they should do so for 'foggy,'<sup>2</sup> stuffed with this rank grass, as well. 'Spendthrift' should have 'spendthriftly';<sup>3</sup> 'hispid' should be completed with 'hispidity,'<sup>4</sup> 'specious' with 'speciosity,'<sup>5</sup> and though one may not be in love with 'sordidity,'<sup>6</sup> yet, since Burton uses it, there is no ground for its omission. Why again 'maleficent,' and not also 'maleficence';<sup>7</sup> 'sanguinolent,' and not 'sanguinolency';<sup>8</sup> 'flowret,' and not 'flowretry';<sup>9</sup> 'fashion,' and not 'fashionist';<sup>10</sup> 'prowl' and 'prowler,' without 'prowlery';<sup>11</sup> 'brim' (in the sense of fierce, vehement), and

<sup>1</sup> "Each board had two tenons fastened in their silver sockets, which sockets some conceive made *fitchy* or picked, to be put into the earth; which we rather believe flat and firm, standing fast on the surface of the ground."—FULLER, *A Pisgah Sight of Palestine*, pt. 2, b. 4, c. 4.

<sup>2</sup> "Those who on a sudden grow rather *foggy* than fat by feeding on sacrilegious morsels, do pine away by degrees, and die at last of incurable consumptions."—*Id. ib.* pt. 1, b. 3, c. 12.

<sup>3</sup> "*Spendthriftly*, unclean, and ruffianlike courses."—ROGERS, *Naa-man the Syrian*, p. 611.

<sup>4</sup> "The *hispidity*, or hairiness of his skin."—H. MORE, *On Godliness*, b. 3, c. 6, § 5.

<sup>5</sup> "So great a glory as all the *speciosities* of the world could not equalize."—*Id. ib.* b. 4, c. 12, § 4.

<sup>6</sup> "Weary and ashamed of their own *sordidity* and manner of life."—BURTON, *Anatomy of Melancholy*, pt. 3, 2, 5, 3.

<sup>7</sup> "The Bishop of Lincoln felt it, who fell into trouble, not for want of innocence, but for want of a parliament to keep him from *maleficence*."—HACKET, *Life of Archbishop Williams*, pt. 2, p. 85.

<sup>8</sup> "That great red dragon with seven heads, so called from his *sanguinolency*."—H. MORE, *Mystery of Iniquity*, b. 1, c. 8, § 4.

<sup>9</sup> "Nor was all this *flowretry*, and other celature on the cedar, lost labour, because concealed."—FULLER, *A Pisgah Sight of Palestine*, pt. 1, b. 3, c. 5.

<sup>10</sup> "We may conceive many of these ornaments were only temporary, as used by the *fashionists* of that age."—*Id. ib.* pt. 2, b. 4, § 7.

<sup>11</sup> "Thirty-seven monopolies, with other sharking *prowleries*, were decried in one parliament."—HACKET, *Life of Archbishop Williams*, pt. 1, p. 51.

not 'brimly';<sup>1</sup> 'gingerly,' that is, youngerly, and not 'gingerness'<sup>2</sup> also?

Many verbs, such as 'to ease,' 'to merit,' 'to extirp,' the older form of 'to extirpate,' have substantives formed on them—'easer,'<sup>3</sup> 'meriter,'<sup>4</sup> 'extirper.'<sup>5</sup> If it be urged that this is assumed of course, and that it therefore is superfluous to note them, I cannot assent to this explanation of their absence; and seeing that 'forfeiter,' 'lapper,' 'thirster,' and other little-used words of the same formation, are introduced, there is at least an inconcinnity in omitting these, as they have been omitted by tens and by hundreds.

But further, to work back from later formations to earlier, on which they are superinduced, and which they not merely pre-suppose as possible, but which actually exist. If 'sortilegious' is admitted, 'sortilege'<sup>6</sup> should be so as well; if 'pervicacious,' then 'pervicacy,'<sup>7</sup> which it assumes, and which has been in actual use, should not be left out, as it is by Richardson, and, which is the same thing, left without an example by Todd; 'garish' should not stand without 'gare';<sup>8</sup> nor 'soporous' and 'soporiferous,' without 'sopour.'<sup>9</sup>

<sup>1</sup> "A man sees better, and discerns more *brimly* his colours."—PUTTENHAM, *Art of Poetry*, p. 256.

<sup>2</sup> "It is a world to consider their coyness in gestures, . . . their *gingerness* in tripping on toes like young goats."—STUBS, *The Anatomy of Abuses*, 1585, p. 42.

<sup>3</sup> ROGERS, *Naaman the Syrian*, p. 40.

<sup>4</sup> *Id. ib.* p. 341.

<sup>5</sup> "Founders of states, lawgivers, *extirpers* of tyrants, fathers of the people, were honoured."—BACON, *Of the Interpretation of Nature*.

<sup>6</sup> "I have good hope that as the gods in favour have directed this *sortilege*, so they will be present and propitious unto me."—HOLLAND, *Livy*, p. 1183.

<sup>7</sup> "The Independents at last, when they had refused with sufficient *pervicacy* to associate with the Presbyterians, did resolve to show their proper strength."—SYLVESTER, *Life of Richard Baxter*, p. 104.

<sup>8</sup> "The multitude hastened in a fell and cruel *gare* to try the utmost hazard of battle."—HOLLAND, *Ammianus Marcellinus*, p. 412.

<sup>9</sup> "In a *gare* and heat they will run, ride, and take any pains; but only so long as the pang holds."—ROGERS, *Naaman the Syrian*, p. 390.

<sup>9</sup> "To awake the Christian world out of this deep *sopour* or lethargy."—H. MORE, *Mystery of Iniquity, Preface to the Second Part*.

'Excarification' stands in Todd (it is not in Richardson) without 'excarificate,'<sup>1</sup> from which it grew; in like manner we have 'dehonestation,' but not the verb 'to dehonestate,'<sup>2</sup> which yet is employed by Jeremy Taylor; 'fellowfeeling,' but not the verb 'to fellowfeel.'<sup>3</sup>

The designation of a female person, by changing 'er' into 'ess,' as 'flatterer,' 'flatteress,' or by the addition of 'ess,' as 'captain,' 'captainess,' was once much more common than it is now. The language is rapidly abdicating its rights in this matter. But these forms, though now many of them obsolete, are very indicative of the former wealth of the language, and have good claim to be registered. I have noted the following: 'buildress,'<sup>4</sup> 'captainess,'<sup>5</sup> 'flatteress,'<sup>6</sup> 'intrudress,'<sup>7</sup> 'soveraintess,'<sup>8</sup> which have not so been.

<sup>1</sup> "What [shall we say] to the racking and *excarificating* their bodies, before this last punishment?"—*Id. ib.* b. 2, c. 15.

<sup>2</sup> "The excellent and wise pains he took in this particular no man can *dehonestate* or reproach, but he that is not willing to confess that the Church of England is the best reformed Church in the world."—*Sermon preached at the Funeral of the Lord Primate.*

<sup>3</sup> "We should count her a very tender mother which should bear the pain twice, and *fellowfeel* the infant's strivings and wrestlings the second time, rather than want her child."—ROGERS, *Naaman the Syrian*, p. 339.

<sup>4</sup> "Sherah, the daughter of Ephraim the younger, the greatest *buildress* in the whole Bible."—FULLER, *A Pisgah Sight of Palestine*, pt. 1, b. 2, c. 9.

<sup>5</sup> ". . . . . Dar'st thou counsel me  
From my dear *captainess* to run away?"

—SIR P. SIDNEY, *Astrophel and Stella*, 88.

<sup>6</sup> "Those women that in times past were called in Cypres, *Colacides*, i. e. *flatteresses*."—HOLLAND, *Plutarch*, p. 86.

<sup>7</sup> "Joash should recover his rightful throne from the unjust usurpation of Athaliah, an idolatrous *intrudress* thereinto."—FULLER, *A Pisgah Sight of Palestine*, pt. 2, b. 3, c. 10.

<sup>8</sup> "O second honour of the lamps supernal,  
Sure calendar of festivals eternal,  
Sea's *soveraintess*, sleep-bringer, pilgrim's guide,  
Peace-loving queen."

—SYLVESTER, *Du Bartas. Fourth Day of the First Week.*

A vast number of diminutives exist in the language, which have never found their way into our Dictionaries. Here are eight with a single termination: 'wormling,'<sup>1</sup> 'loveling,'<sup>2</sup> 'dwarfling,'<sup>3</sup> 'chasteling,'<sup>4</sup> (= eunuch), 'timeling,'<sup>5</sup> 'setling,'<sup>6</sup> 'niceling.'<sup>7</sup>

Adjectives in 'en,' of the same formation as our still existent 'brazen,' 'earthen,' 'wheaten,' and noting, like the Greek adjectives in *ivoc*, the stuff or material of which anything is made, have been far more numerous than our Dictionaries would imply. I can only adduce these four, 'eldern,'<sup>8</sup> 'tinnen,'<sup>9</sup> 'yarnen,'<sup>10</sup> 'wispen,'<sup>11</sup> as having found no place in them; but am disposed to think many more will yet be

- <sup>1</sup> "O, dusty *wormling*! dar'st thou strive and stand  
With heaven's high Monarch? wilt thou (wretch) demand  
Count of his deeds?"

—*Id. The Imposture.*

- <sup>2</sup> "These frolic *lovelings* frightened nests do make."—*Id. ib.*

- <sup>3</sup> "When the *dwarfling* did perceive me."—*Id. The Woodman's Bear*, 33.

- <sup>4</sup> "It [Matthew xix.] entreateth of three kinds of *chastelings*."—*Bacon, Contents of St. Matthew's Gospel.*

- <sup>5</sup> "Divers ministers, which are faint-hearted, and were, as it seemeth, but *timelings*."—*Id. The Supplication.*

- <sup>6</sup> "Such as be newly planted in the religion of Christ, and have taken no sure root in the same, are easily moved as young *setlings*."—*Id. Preface to Various Tracts.*

- <sup>7</sup> "But I would ask these *nicelings* one question, wherein if they can resolve me, then I will say, as they say, that scarfs are necessary, and not flags of pride."—*Stubs, The Anatomy of Abuses*, 1585, p. 42.

- <sup>8</sup> "Her chiefest pride is in the multitude of her suitors, and by them she gains; for one serves to draw on another, and with one at last she shoots out another, as boys do pellets in *eldern* guns."—*Sir Thomas Overbury, Characters. An Ordinary Widow.*

- <sup>9</sup> "Thy *tinnen* chariot, shod with burning bosses,  
Through twice six signs in twice six twelve months crosses."

—*Sylvester, Du Bartas. Fourth Day of the First Week.*

- <sup>10</sup> "A pair of *yarnen* stocks to keep the cold away."

—*Turbeville, Letter out of Muscovy.*

- <sup>11</sup> "She hath already put on her *wispen* garland."—*G. Harvey, Pierce's Supererogation, Archaica*, vol. 2, p. 149.

found. It is only in the *Supplement* to Richardson that 'stonen' has for the first time made its appearance.

I must class under this rubric words which appear in our Dictionaries as subsisting only in one part of speech, when indeed they are two or more. Thus they have 'a snag,' but not 'to snag,'<sup>1</sup>—Todd, indeed, has the word, but as provincial, and giving no example of it. 'To snig,'<sup>2</sup> (another form of the word) is entirely wanting. They have 'cinder,' but not, with Gascoigne, 'to cinder';<sup>3</sup> 'ignoble,' but not, with Lord Bacon, 'to ignoble';<sup>4</sup> 'unactive,' but not 'to unactive.'<sup>5</sup> And then, reversing the case, we find in them 'to cancel,' but not 'a cancel,'<sup>6</sup> with Jeremy Taylor; 'to strut,' and 'a strut,' while 'strut,'<sup>7</sup> as an adjective, is wanting; so, too, is 'diary';<sup>8</sup> they have 'pleasant,' but not 'a pleasant'<sup>9</sup>=a buffoon. The omissions in this kind are indeed innumerable.

I might have found a fitter opportunity for noticing, yet,

<sup>1</sup> "Beware of *snagging* and *snarling* at God's secrets."—ROGERS, *Naaman the Syrian*, p. 14; cf. p. 291.

<sup>2</sup> "Others are so dangerously worldly, *snigging* and biting, usurers, hard and oppressing."—*Id. id.* p. 211.

<sup>3</sup> ". . . . . where sword and *cindring* flame

Consume as much as earth and air may frame."

—*The Fruits of Wars.*

<sup>4</sup> "Ignobling many shores and points of land by shipwreck."—*A Discourse in praise of Queen Elizabeth.*

<sup>5</sup> "The fatness of their soil so stuck by their sides, it *unactived* them for foreign adventures."—FULLER, *A Pisgah Sight of Palestine*, b. 2, c. 10.

<sup>6</sup> "Whose spirit desires no enlargement beyond the *cancels* of the body, till the state of separation calls it forth into a fair liberty."—*Life of Christ*, pt. 3, sect. 13, § 9.

<sup>7</sup> "He beginneth now to return with his belly *strut* and full."—HOLLAND, *Ammianus Marcellinus*, p. 213.

<sup>8</sup> "The offer of a usurpation, though it was but as a *diary* ague."—BACON, *Letters*, 83.

<sup>9</sup> "They bestow their silver on courtesans, *pleasants*, and flatterers."—HOLLAND, *Plutarch*, p. 169.

"Ridiculous jesters and *pleasants*."—*Id. ib.* p. 106.

rather than not notice at all, I will notice here that, while we have a vast company of energetic words, formed as 'telltale,' 'spitfire,' 'spendthrift,' still current among us, a far larger company has past out of use, and of these many remain to this day unnoted in our Dictionaries. I instance the following: 'getnothing,'<sup>1</sup> 'swillbowl,'<sup>2</sup> 'pickpenny,'<sup>3</sup> 'nipfarthing,'<sup>4</sup> 'turntippet.'<sup>5</sup> Richardson indeed has '*to* turn tippet,' but not the noun.

III. Our Dictionaries do not always take sufficient care to mark the period of the rise of words, and where they have set, of their setting. The length of life which belongs to different words is very different, some describing much larger arcs than others. There are those which rose with the first rise of the language, and which, we may confidently prophesy, will always remain above the horizon. Others, rising as early, have already sunk and disappeared. Others rising later, will yet, so far as we can judge, continue so long as it continues. Others, again, describe far lesser arcs than any of these; rising at a comparatively late period, they are already lost to our sight again; they lived only the life of some single man; or, it may be, used only once by him, their rising and their setting was at the same instant of time. But for all this, if their author and proposer was

<sup>1</sup> "Every *getnothing* is a thief, and laziness is a 'stolen water.'"—ADAMS, *The Devil's Banquet*, 1614, p. 76.

<sup>2</sup> "Wantonness was never such a *swillbowl* of ribaldry."—G. HARVEY, *Pierce's Supererogation, Archaica*, vol. 2, p. 141.

<sup>3</sup> "He [the Pope] sending out and dispersing these birds of his to be his hungry *pickpennies* throughout the whole pasturage of the empire."—H. MORE, *Mystery of Iniquity*, b. 2, c. 9, § 8.

<sup>4</sup> "I would thee not a *nipfarthing*,

Nor yet a niggard have:

Wilt thou, therefore, a drunkard be,

A dingthrift and a knave?"

—DEANT, *The Satires of Horace, Sat. 1.*

<sup>5</sup> "The priests, for the most part, were doublefaced, *turntippets*, and flatterers."—CRANMER, *Confutation of Unwritten Verities*.

anything better than one of that rabble of scribblers who hang on the skirts of literature, doing their worst to profane and degrade it and language which is its vehicle, these words should not on this account the less find place among those archives of a language which it is the business of a Dictionary to preserve. Now these arcs, wider or narrower, which words describe, are well worthy of being measured, so far as they come within the scope of our vision; and our complaint is that adequate care has not been bestowed on this matter.

It is in every case desirable that the *first* authority for a word's use in the language which occurs should be adduced; that the moment of its entrance into it, (that is, into the written language, for this only comes under our cognizance), the register of its birth, should thus be noted. Of course no Dictionary can accomplish this completely. Every lexicographer must be content to be often set right here, and to have it shown that earlier authority existed for a word than that which he assumed the earliest, till thus by repeated corrections something of an approach to complete accuracy in this matter is attained. But I doubt whether Johnson even so much as set this before him as an object desirable to be obtained. To a certain extent Todd evidently did so. Thus he has sometimes thought it worth his while expressly to note that authorities exist for a word earlier than any which Johnson has quoted; see for instance under the words, 'financier,' 'canaille,' 'privateer.' Richardson has accomplished far more than either in this matter; though, strangely enough, he sometimes goes back from the vantage ground which his predecessors had already occupied, and satisfies himself with a later authority, when they had furnished him ready to hand with an earlier, and therefore a better. It cannot be brought as any charge against him, the first deliberate and consistent worker in this field, that he has left much in it for those who come after him to accomplish. For



this is a work, as I have said, in which every one who engages will have for a long time to come to submit to innumerable corrections from those who succeed him.

To bring a few instances in proof,—one might suppose from Richardson that the word ‘scoundrel’ first came up in the eighteenth century, for the first authority which he gives for it is Swift; and in discussing its etymology he says, “the instances of its usage are so modern, that it seems difficult to connect it with an Anglo-Saxon origin.” Johnson has here the advantage of him; for he traces it back as far as Butler (*Indubras*); but, in fact, ‘scoundrel’ is much older than this, being found not merely in Beaumont and Fletcher, but in Warner’s *Albion’s England*,<sup>1</sup> which was first published in 1586. Take another example. Whatever merit there may be in the word ‘witticism,’ Dryden fancied he might claim for himself. “Pardon,” he exclaims, as he uses it, “a new word;”<sup>2</sup> and Todd explicitly, the others implicitly, allow his claim to have coined it. But so far from the word issuing first from his mint, as thus he implies it to have done, Milton had employed it some twenty years before.<sup>3</sup>

Our Dictionaries would leave us to suppose that ‘committee’ arose about the period of our great Civil Wars; but from Holland’s *Livy*,<sup>4</sup> published in 1600, we may learn that it was current nearly half a century before. Of ‘economize’ Richardson observes, “the verb is now in common use,” implying that it is quite of modern coinage; and Todd speaks of it as “of very recent usage;”—an entire

<sup>1</sup> “That *scoundrel* or this counterfeit.”—B. 6, c. 31.

<sup>2</sup> Preface to his *State of Innocence*.

<sup>3</sup> “Tis no great wonder that such a three-lettered man as you (For a Thief) should make such a *witticism* on three letters.”—*Defence of the English People*, c. 11.

<sup>4</sup> “The *committees* of the captives had audience granted them in the senate-house by the Dictator.”—p. 468.

mistake! it is as old as Milton.<sup>1</sup> 'Apostate,' or 'apostata,' which form of the word lasted long, did not first come in about the time of the Reformation, as all our Dictionaries might lead us to conclude, but is in fact as old as *Piers Ploughman*.<sup>2</sup>

But if it be thus desirable to note in every case, so far as this is possible, the first appearance of a word, then all those tokens which will sometimes cleave to words for awhile, and indicate their recent birth, ought also to be diligently noted. None are more important in this aspect than what one may fitly call "marks of imperfect naturalization." Many words, as is familiar to us all, have only by degrees made themselves a home among us: denizens now, they were at first strangers and foreigners, and bore plainly on their fronts that they were so; the foreign termination which for a while they retained, but now have dropped, being commonly that which betrayed their alien character, their as yet imperfect adoption among us. It is clear that in no way is the date of a word's incoming likely to be more effectually marked than by the marking and adducing of passages in which it still wears its foreign aspect; not to say that in other ways the history of a word is incomplete unless this be done. There has hitherto been comparatively little attention bestowed upon this point by any of our lexicographers, and, on the whole, less by Richardson than by his predecessors. They show us indeed, either one or all, how 'pyramis' and 'pyramides' went before 'pyramid' and 'pyramids,' 'statua' before 'statue,' 'preludium' before 'prelude,' 'caricatura' before 'caricature,' that 'phantasma,' 'classis,' 'syntaxis,' pre-

<sup>1</sup> "[Men] under tyranny and servitude, are wanting that power which is the root and source of all liberty, to dispose and *economize* in the land which God has given them."—*The Tenure of Kings and Magistrates*, ad finem.

<sup>2</sup> "And whoso passed that point  
Was *apostata* in the ordre."—Line 667, 8.

ceded 'phantasm,' 'class,' 'syntax,' with something more in the same kind; but a vast number of examples, passed over by them, still remains to be noticed. Of these I propose to adduce a few.

I will notice first some Greek immigrations, the time of whose incoming may in this way be pretty accurately noted; but which have either escaped the attention of our lexicographers, or have seemed to them unworthy of note. We should scarcely suspect 'biography' to be so recent as it is, were it not for the fact that Dryden continually uses 'biographia.'<sup>1</sup> 'Cynosura,'<sup>2</sup> employed by Hacket and Henry More, preceded 'cynosure;' 'demagogi,'<sup>3</sup> employed also by Hacket, went before 'demagogues.' Bearing out the novelty of this last word in the middle of the seventeenth century, let me just remind you that Milton in his *Εἰκονοκλάστης* finds in the use of 'demagogue'<sup>4</sup> in the *Icon Basilike*,—"this goblin word," as he calls it,—an argument that King Charles could not have been author of the work. 'Chasma'<sup>5</sup> is employed by Henry More, long before 'chasm' was naturalized in our tongue. 'Heros,'<sup>6</sup> too, is in constant

<sup>1</sup> " *Biographia*, or the history of particular men's lives, comes next to be considered."—*Life of Plutarch*.

<sup>2</sup> "The Countess of Buckingham was the *cynosura* that all the Papists steered by."—*Life of Archbishop Williams*, pt. i. p. 171; cf. HENRY MORE, *Immortality of the Soul*, b. 3, c. 17, § 7.

<sup>3</sup> "Those noted *demagogi* were but hirelings, and triobulary rhetoricians."—*Life of Archbishop Williams*, pt. i. p. 175.

<sup>4</sup> His words are so curious that, though quoted by Richardson and referred to by Todd, I will append them here:—"Setting aside the affrightment of this goblin word [demagogue], for the King, by his leave, cannot coin English as he could money to be current, and it is believed this wording was above his known style and orthography, and accuses the whole composure to be conscious of some other author."—§ 4.

<sup>5</sup> "Observe how handsomely and naturally that hideous and unproportionate *chasma* betwixt the predictions in the eleventh chapter of Daniel and the twelfth is in this way filled up with matters of weighty concernment."—*Mystery of Iniquity*, b. 2, c. 10, § 8.

<sup>6</sup> "But to return to the description of this heavenly *heros*: A sharp-edged sword is said to go out of his mouth."—*Id.*, b. 2, c. 14, § 6.

use by him, and the plural is 'heroës,' a trisyllable, in Spenser. 'Idioma'<sup>1</sup> occurs in the *Heliconia*, also in Drayton; 'parallelogrammon'<sup>2</sup> in Holland, 'extasis'<sup>3</sup> in Burton, 'prosodia'<sup>4</sup> in Drayton, 'zoophyton'<sup>5</sup> in Henry More, 'epitheton'<sup>6</sup> in Foxe.

I will now pass on to the Latin, dealing with all as such, whose terminations are such, and, Greek though they may be, have come to us through the Latin. 'Chylus'<sup>7</sup> is frequent in Bacon, and, if the examples of 'chyle' in our Dictionaries are the earliest, preceded it by at least half a century. Jackson uses 'abyssus';<sup>8</sup> Baxter and Henry More 'archiva';<sup>9</sup> Worthington 'diatriba';<sup>10</sup> Jeremy Taylor 'expansum';<sup>11</sup>

<sup>1</sup> "Impartial judge of all save present state,  
Truth's *idioma* of the things are past."

—*Heliconia*, vol. 3, p. 461.

<sup>2</sup> "Suppose, then, there be a figure set down in form of a tile, called *parallelogrammon*, with right angles A, B, C, D."—*Plutarch*, p. 1036.

<sup>3</sup> "In the same author is recorded Carolus Magnus' vision, an. 885, or *extasis*, wherein he saw heaven and hell."—*Anatomy of Melancholy*, pt. 3, § 4, 1. 2.

<sup>4</sup> "Every grammarian in this land hath learned his *prosodia*, and already knows all this art of numbers."—*Apology for Rhyme*.

<sup>5</sup> "A *zoophyton* may be rightly said to have a middle excellency betwixt an animal and a plant."—*Mystery of Iniquity*, b. 1, c. 9, § 3.

<sup>6</sup> "Alter the *epithetons* [these epithetons are 'horrible,' 'heretical,' 'damnable,' and the like, applied to the doctrines of the Reformation] and I will subscribe."—*Book of Martyrs, Second Examination of Julius Palmer*.

<sup>7</sup> "Mists, smoke, vapours, *chylus* in the stomach."—*Natural History*, cent. ix. § 837.

<sup>8</sup> "This is a depth or *abyssus* which may not be dived into."—*Commentaries on the Creed*, b. 11, c. 19, § 6.

<sup>9</sup> "The Christians were able to make good what they asserted by appealing to these records, kept in the Roman *archiva*."—H. MORE, *On Godliness*, b. 7, c. 12, § 2.

<sup>10</sup> "That excellent *diatriba* upon St. Mark."—*Preface to Mede's Works*, p. 1.

<sup>11</sup> "The light of the world in the morning of creation was spread abroad like a curtain, and dwelt nowhere, but filled the *expansum* with a dissemination great as the unfoldings of the air's looser garment, or the wilder fringes of the fire."—*The Miracles of the Divine Mercy*; cf. HENRY MORE, *Mystery of Iniquity*, b. 1, c. 5, § 7.

Fuller 'interstitium';<sup>1</sup> Chillingworth 'intervalla';<sup>2</sup> Henry More 'machina';<sup>3</sup> Culverwell 'philtrum';<sup>4</sup> Burton 'spectrum'.<sup>5</sup> 'Mummy,' not a Latin word, but coming to us through the low Latin, appears for some time as 'mumma,' still wearing its Latin dress.<sup>6</sup>

Sometimes we can only tell by aid of the plural that the word was once regarded as foreign, though now it is so regarded no more. Thus 'phalanx'<sup>7</sup> in the singular would tell us nothing, because this is the form which we have ultimately adopted; but the plural 'phalanges,' instead of 'phalanxes,' leaves no doubt that he who employed it regarded the word as a Greek one still. 'Cento'<sup>8</sup> in like manner is not indicative, but 'centones' is; we may say the same of 'bisontes,'<sup>9</sup> as compared with 'bison.' 'Idæa'<sup>10</sup> leaves us doubtful, but 'idææ' is decisive. 'Noctambulo,' which

<sup>1</sup> "There was an *interstitium* or distance of seventy years between the destruction of Solomon's and erection of Zorobabel's temple."—*A Pisgah Sight of Palestine*, pt. 1, b. 3, c. 6.

<sup>2</sup> "They conceive that if they should have the good fortune to be taken away in one of these *intervalla*, one of these sober moods, they should certainly be saved."—*Nine Sermons*, p. 11.

<sup>3</sup> "Three such contextures shall one fatal day  
Ruin at once, and the world's *machina*,  
Upheld so long, rush into atoms rent."

—*On Godliness*, p. 42.

<sup>4</sup> "Lucretius, a Roman of very eminent parts, which yet were much abated by a *philtrum* that was given him."—*Light of Nature*, c. 17.

<sup>5</sup> "Lavater puts solitariness a main cause of such *spectrums* or apparitions."—*Anatomy of Melancholy*, part 3, § 4, 1, 2.

<sup>6</sup> WEBSTER, *Vittoria Corombona*, act 1, sc. 1.

<sup>7</sup> "Aforetime they had their battallions thick and close together like the Macedonian *phalanges*."—HOLLAND, *Livy*, p. 286.

<sup>8</sup> "Centones are pieces of cloth of divers colours. . . . Metaphorically it is a poem patched out of other poems by ends of verses."—L. VIVES, *Augustine's City of God*, b. 17, c. 15, note.

<sup>9</sup> "Neither had the Greeks any experience of those neat or buffles, called *uri* or *bisontes*."—HOLLAND, *Pliny*, pt. 2, p. 323.

<sup>10</sup> "Socrates and Plato suppose that these *idææ* be substances separate and distinct from matter."—*Id.*, *Plutarch*, p. 813.

for a long time did the duty which 'somniaambulist' does now, and was thoroughly naturalized in Arbuthnot's time, for he speaks of 'noctambuloes' (see Richardson), was plainly far from so being in Donne's, for whom the plural of it is 'noctambulones.'<sup>1</sup> And to take example of a single Italian word; 'bravo'<sup>2</sup> being the form in which we have ultimately made this word our own, has no information for us; but where 'bravi,' and not 'bravoes,' appear as the plural, this marks it for him who so used it as Italian still.

It must at the same time be freely acknowledged that these are not perfectly infallible signs; that one writer will still deal with a word as a stranger, and lead us to suppose it so, while another, who wrote earlier, had already treated it as an homeling. Thus I find 'depositum'<sup>3</sup> used by more writers than one, and that a considerable time after Lord Bacon had employed 'deposit.' Some, too, persisted in constantly using 'hostia,'<sup>4</sup> long after 'host' was completely adopted in the language.

There are many other ways nearly related to this one, by which the date of a word's first appearance may be approximately gained; passages by aid of which we may pretty confidently affirm that, at the time they were written, the word was not in existence: these also I should desire to see gathered in. Thus if Sir Walter Raleigh speaks of "strange visions which are also called *panici terrores*,"<sup>5</sup> it is tolerably plain that the word 'panic' was not yet recognized when he wrote. Or take this quotation from Hacket's *Life of Williams*:<sup>6</sup> "When wars broke out, they

<sup>1</sup> "They say that our *noctambulones*, men that walk in their sleep, will wake if they be called by their names."—*Sermon* 46, p. 467.

<sup>2</sup> "Hired fencers, called *bravi*."—MORISON, *Itinerary*, pt. 2, p. 25.

<sup>3</sup> "They [precious souls] are laid up as a rich *depositum* in the hand of a Saviour."—CULVERWELL, *The Worth of Souls*; cf. ROGERS, *Naaman the Syrian*, To the Reader.

<sup>4</sup> Thus MORISON, *Itinerary*, pt. 3, p. 32, and *passim*.

<sup>5</sup> *History of the World*, b. 3, c. 6, § 1.

<sup>6</sup> Pt. 2, p. 182.

crept out of their crannies like the *cimici* in the houses of Italy, out of rotten bedsteads;”—can I doubt that the ugly English equivalent for ‘*cimici*’ had not yet obtained the name by which we know it now? The word indeed existed, but not our present appropriation of it.<sup>1</sup>

Once more—I meet in a book published in 1659,<sup>2</sup> the following passage: “But all these owned a *πολυθεϊσμός*, a plurality of gods.” I am not very rash in concluding that in 1659 ‘polytheism’ had not yet found its way into the language. Or again if I find ‘*acme*’ written in Greek characters, as I do in South, in Culverwell,<sup>3</sup> and again in Phillips’ excellent Preface to his *New World of Words*,<sup>4</sup> if in addition to this I find it also explained, I have right to assume, that in the middle of the seventeenth century ‘*acme*’ was not yet naturalized in our tongue, although the time of its naturalization could not be far off. Or, once more, if I notice that at a certain epoch of the language not one but many writers employ ‘*individuum*,’<sup>5</sup> where we should speak of an ‘individual,’ I am justified in concluding that however, as an adjective, it may have been for some time current among us, it had not gained an independent existence, and a noun substantive’s right to stand alone. Bacon’s use of it as equivalent to ‘atom’ is merely technical.

Neither ought a Dictionary to neglect what one may call the *negative* assistances (they are often no more than hints),

<sup>1</sup> We have further proof of this in such a passage as the following:—“Do not all as much and more wonder at God’s rare workmanship in the ant, the poorest *bug* that creeps, as in the biggest elephant?”—ROGERS, *Naaman the Syrian*, p. 74.

<sup>2</sup> GELL, *Essay toward the Amendment of the English Translation of the Bible*, p. 336.

<sup>3</sup> *The Light of Nature*, c. 4.

<sup>4</sup> “The Latin language was judged not to have come to its *ἀκμή*, or flourishing height of elegance, until the age in which Cicero lived.”—3rd ed. 1671.

<sup>5</sup> “He cannot possibly mean that every *individuum* should give his suffrage.”—CULVERWELL, *The Light of Nature*, c. 4.

by a careful observation, and judicious use of which, it will very often be possible to fix a time when some word certainly did not as yet exist; while with the period of its non-existence in this way firmly established, and the field of inquiry thus effectually narrowed, there will be little difficulty in designating the exact time when it first showed itself in the language. For example, if I find a writer treating of a matter which presents every inducement to employ a certain word, and notwithstanding this, in no single instance employing it, I argue with more or less confidence that the word was not then in being. Thus if I read page after page in Holland's *Pliny*, where every temptation exists to employ the word 'sculptor,' for the author whom he is translating, is treating at great length, and one by one, of the famous sculptors of antiquity, while instead of this he constantly employs 'imager,' I gather not a certainty, but a very strong conviction, that 'sculptor,' at the time he wrote, was not in being; as I am persuaded from other evidence it was not, nor till the middle of the seventeenth century. Dryden is the first authority for it in our Dictionaries, though earlier than he might be adduced.

Again, if I find various devices resorted to by the writers at the beginning of that same century to express a tract of land almost surrounded by sea, so that they employ 'biland,'<sup>1</sup> 'demi-isle,' 'demi-island,'<sup>2</sup> I am able without much hesitation to affirm that 'peninsula' was not yet acknowledged to be English. The use of 'engastrimyth' makes the existence of ventriloquist at the same time, I will not say impossible, but certainly improbable. All passages yielding hints of this kind should be sedulously watched for and preserved.

<sup>1</sup> "From hence, a great way between, is that *biland*, or *demi-isle*, which the Sindi inhabit."—HOLLAND, *Ammianus Marcellinus*, p. 200.

<sup>2</sup> "In the Red Sea there lieth a great *demi-island* named Cadara, so far out into the sea that it maketh a huge gulf under the wind."—*Id. Pliny*, pt. 1, p. 235.



Yet here, too, it must be freely acknowledged that all such conclusions are open to error; as it must ever be, where the proofs are rather negative than positive. Thus, if frequently meeting with the word 'counterpoison' in the writings of Holland, which I have quoted so often (Richardson has it not, and Johnson only a late example of it), I should therefore conclude that 'antidote' did not yet exist; his own pages would be sufficient to convince me of error. The employment of that excellent Saxon phrase, 'ear-shrift,' by our early Reformers (it is not in our Dictionaries), might easily tempt us to believe that 'auricular confession' was of later invention, which, however, is by no means the case.

I have dwelt so long on the importance of noticing the rise of words, and the helps by which this may be done, that I must be very brief in respect of their setting. Yet, if a Dictionary should thus carefully indicate the moment of their first appearance above the horizon, it should, in case of those again withdrawn from our sight, note with the same diligence the moment of this disappearance; giving, that is, or endeavouring to give, in the case of each obsolete word, the latest instance of its employment; that so, as we saw it in the cradle, we may also follow it, where dead, to the grave. When I say that this is desirable, that this is to be aimed at, it must of course be allowed at once that it is difficult, nay, impossible ever to affirm that we have adduced the *latest* instance of a word's use. It is always possible that a later may be produced. Still, that which may be regarded as the ideal perfection in this matter may be approached nearer and nearer; and as long as passages are producible later than the latest hitherto adduced, this ideal perfection is not approached as nearly as it might be.

Here, too, it may very well be a question whether Johnson set this before him at all; or, indeed, there can be no question that he did not. Neither has Todd concerned himself for the last use of words so much as for the first.

Richardson has made it much more an object. Still in this matter also of watching a word's final exit much remains to be accomplished. Thus, the latest example, indeed the only one, which Richardson gives of 'unease' (the word is not at all in Johnson), is from Chaucer. We might thus be led to conclude that 'unease' had vanished out of the language at a very early date; but it occurs as late as the middle of the seventeenth century,<sup>1</sup> nearly three centuries later than the date which he seems to assign to it. Many other words he would leave us to conclude had a briefer existence than was actually the case. They have perished, it is true; but still they were not so short-lived as his quotations would imply. Out of a large number of such, I will only cite one or two. 'Unidle'<sup>2</sup> (not in Todd), one might suppose from Richardson, had not outlived Chaucer: it was still good English in the time of Sidney. Of 'unlusty' (in like manner not in Todd), no later authority occurs in Richardson than Gower: the word is employed by Tyndale and by Holland.<sup>3</sup>

There are some who perhaps may urge that all this is trivial and of little importance. I cannot agree with them. A word's birth may not be as important as a man's birth; but a biography which should omit to tell us when he was born whose life it professes to record, would not, in my mind, be a whit more incomplete in its kind than is the article in a lexicon which makes no attempt to fix, where there are any means for doing so, the date of a word's first appearance in the language. And as with birth, so also with death. Where a word is extinct, not to note, where this is possible, the time of its extinction, seems in its way as serious an omission as in the life of a man not to tell us the

<sup>1</sup> "What an *unease* it was to be troubled with the humming of so many gnats."—HACKET, *Life of Archbishop Williams*, pt. 2, p. 88.

<sup>2</sup> "For me, I do nature *unidle* know."—*Astrophel and Stella*, 26.

<sup>3</sup> "He [the hippopotamus] waxeth *unlusty* and slow."—*Ammianus Marcellinus*, p. 213.

time, when that can be ascertained, when that life was ended.

IV. Our Dictionaries might note more accurately than they do, and illustrate by suitable quotations, the earlier uses which words have now left behind them, the successive modifications of meaning through which they have passed. It is one of the primary demands which we make upon a Dictionary, that it should thus present us with the history of words, the significant phases of meaning through which they have travelled. It was a remark of Coleridge, that you might often learn more from the history of a word than from the history of a campaign; and this is true. Johnson is very faulty here; perhaps in nothing more so. Nothing is commoner with him than to take the last meaning at which a word has arrived, the ultimate result, and to put this first and foremost, either quite over-passing, or placing last, the earlier uses which alone render the latter intelligible. The difficulties and confusions which are thus introduced into any attempt at an accurate and historical study of the language are scarcely capable of exaggeration. Turn, for instance, to the first word in which it was at all easy for him to go wrong, the word 'to abandon;' all the meanings which he gives, or which his citations bear out, are secondary or tertiary; the primary he does not once touch; and thus fails to put 'abandon' in any intelligible relation with 'bann,' 'bannum,' which lies at the foundation of it.

Richardson has bestowed far more attention on this part of his task than his predecessors, and not seldom the series of quotations by which he illustrates the successive phases of meaning through which a word has passed is singularly happy. Still, with all his superiority, I do not find him always careful in this matter to embody and preserve what his forerunners had won, sometimes going back from a point which they had already attained. Thus I find notices in Johnson or Todd, with good illustrative examples, of the following uses of words, which I look for vainly in him; 'femi-

nine' in the sense of effeminate; 'thought' in that of anxiety<sup>1</sup> (important as clearing our Translators from a charge of mistranslation at Matt. vi. 25, 27, often brought against them); 'vivacity' in that of longevity, 'misery' in that of stinginess, 'temperament' in that of 'temperamentum' or compromise, 'formality' in its strictest logical significance. But these and other omissions must not rob him of the honour of having here done much, although still leaving much to be accomplished by those who come after.

I will proceed by quotations, which, if few, shall yet be sufficient, to make good my assertions. I cannot then find that any of our Dictionaries take notice of 'metal' used in the sense of the Latin 'metallum' or mine, which is yet a favourite employment of the word with Jeremy Taylor.<sup>2</sup> In like manner he employs 'symbol'<sup>3</sup> in the sense which the Greek σύμβολον sometimes had, namely, the contribution which each person at a pic-nic throws into the common stock. 'Firmament,'<sup>4</sup> too, he uses, and Bacon as well, in the sense which στερέωμα has in profane Greek, in Aristotle's sense, not that of the Septuagint. Our Dictionaries do not notice 'sure'<sup>5</sup> in the sense of affianced;

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<sup>1</sup> Let me add a still better example of this: "In five hundred years only two queens have died in childbirth. Queen Catharine Parr died rather of *thought*."—*Tracts during the Reign of Queen Elizabeth*, Somers' Tracts, vol. 1, p. 172.

<sup>2</sup> "It was impossible to live without our king, but as slaves live, that is such who are civilly dead, and condemned to *metals*."—*Ductor Dubitantium*, Epistle Ded.

<sup>3</sup> "Christ hath finished his own sufferings for expiation of the world, yet there are portions that are behind of the sufferings of Christ, which must be filled up by his body, the Church, and happy are they that put in the greatest *symbol*; for in the same measure you are partakers of the sufferings of Christ, in the same shall ye be also of the consolation."—*The Faith and Patience of the Saints*.

<sup>4</sup> "Custom is the sanction or the *firmament* of the law."—*Apples of Sodom*.

<sup>5</sup> "The King was *sure* to Dame Elizabeth Lucy, and her husband before God."—SIR T. MORE, *History of King Richard III.*

\* nor 'clumsy'<sup>1</sup> in its early sense of stiff with cold; nor 'deplored'<sup>2</sup> in the Latin sense of 'deploratus,' namely, given over by physicians; nor 'desired'<sup>3</sup> in the sense of regretted; nor 'penury'<sup>4</sup> in that of penuriousness; nor 'spinster'<sup>5</sup> in that of woman of ill life, sent therefore, or liable to be sent, to the spinning house. None of them have noticed that a 'whirlpool'<sup>6</sup> is not the name merely of a *pool* which *whirls* ships, but also of a fish which *whirls* *pools*. They are altogether astray about the meaning of 'lumber,' which is properly the 'Lombard's' or pawnbroker's shop,<sup>7</sup> and then the goods deposited there.<sup>8</sup>

<sup>1</sup> "The Carthaginians followed the enemies in chase as far as Trebia, and there gave over, and returned to the camp so *clumsy* and frozen [*ita torpentes gelu in castra rediere*] as scarcely they felt the joy of their victory."—HOLLAND, *Liwy*, p. 425.

<sup>2</sup> "Physicians do make a kind of scruple and religion to stay with the patient after the disease is *deplored*; whereas in my judgment they ought, both to acquire the skill, and to give the attendances for the facilitating and assuaging of the pains and agonies of death."—BACON, *Advancement of Learning*, b. 2.

<sup>3</sup> "He [Jehoram] reigned in Jerusalem eight years, and departed without being *desired*."—2 *Chron.* xxi. 20, *Authorized Version*.

"She shall be pleasant while she lives, and *desired* when she dies."—J. TAYLOR, *The Marriage Ring*.

<sup>4</sup> "God sometimes punishes one sin with another; pride with adultery, drunkenness with murder, *penury* with oppression, irreligion with blasphemy."—*Id.* *The Faith and Patience of the Saints*.

<sup>5</sup> "Many would never be indicted *spinsters* were they spinsters, nor come to so public and shameful punishments, if painfully employed in that vocation."—FULLER, *Worthies of England, Kent*; cf. BEAUMONT and FLETCHER, *The Prophetess*, Act 3, sc. 1.

<sup>6</sup> "The Indian sea breedeth the most and the biggest fishes that are; among which the whales, and *whirlpools* called *balenæ*, take up in length as much as four acres or arpens of land."—HOLLAND, *Pliny*, p. 235.

"The ork, *whirlpool*, whale, or huffing physeter."—SYLVESTER, *Du Bartas, First Day of the First Week*.

<sup>7</sup> "They put up all the little plate they had in the *lumber*, which is pawning it, till the ships came."—LADY MURRAY, *Lives of George Baillie and Lady Grisell Baillie*.

<sup>8</sup> "And by an action falsely laid in trover,  
The *lumber* for their proper goods recover."

—BUTLER, *Upon Critics*.

V. Our Dictionaries pay comparatively little attention to the distinction of synonymous words. It would manifestly be desirable to see included in their pages all the best and aptest passages which serve to distinguish any word from the synonyms with which it is likely to be confounded, either by felicitous opposition, or by avowed discrimination, and which assign to each the province which is properly its own. No good Latin Dictionary would omit Cicero's distinction between 'prudentia' and 'sapientia,'<sup>1</sup> 'furor' and 'insania,'<sup>2</sup> 'malitia' and 'vitiositas.'<sup>3</sup> And in like manner what a remarkable feature in the new German Dictionary now being published by the two Grimms, are the frequent and laborious discussions on synonymous words, with illustrative quotations. They are in almost every case of singular interest; as for instance when they treat on the difference between 'Aar' and 'Adler;' 'Antlitz' and 'Angesicht;' 'Becher,' 'Glas' and 'Kelch;' 'Butter,' 'Schmalz' and 'Anke;' 'Degen' and 'Schwert.' But this subject is in our own Dictionaries seldom even touched upon, and still more rarely is it sufficiently handled. I may, indeed, be deceived, for this is a point more difficult to bring to the proof than other assertions which I have made; but my impression is, that the quotations chosen for their bearing on this matter are few and scanty, which is the more to be regretted, as we are greatly deficient in a comprehensive work on English synonyms; the two best which we have, that of Taylor of Norwich, and that edited by Archbishop Whately, making no pretence to exhaust the subject.

Yet it would not be very difficult to bring together a large and instructive collection of materials bearing on this subject, and they might constitute a feature of no less interest in our Dictionaries, than they do in that of the Grimms. Coleridge is eminently rich in such passages, and would yield a large harvest of them to any who would

<sup>1</sup> *De Off.* i. 43.<sup>2</sup> *Tusc.* iii. 5. 11.<sup>3</sup> *De N. D.* iii. 30.

be at the pains to seek them. Thus what Dictionary would not be a gainer by the citation of those passages from him in which he distinguishes between 'analogy' and 'metaphor,'<sup>1</sup> 'fanaticism' and 'enthusiasm,'<sup>2</sup> or, to take earlier examples, by that in one of Barrow's Sermons, in which he draws the line of demarcation between 'detraction' and 'slander'?

What clearness of insight well selected quotations of the kind I ask, would give into the exact force and value of words, which being nearly equivalent, are continually in danger of being accounted to be wholly so; and bordering closely on one another, are liable to have their several limits confused. For instance, none of our Dictionaries trace clearly the line of demarcation between 'docile' and 'docible,' treating them as merely convertible words; and so do most of the authors whom they quote as employing them. But take this brief passage from Hacket:<sup>3</sup> "Whom Nature hath made *docile*, it is injurious to prohibit him from learning anything that is *docible*;" and what possibility is there in any mind of confusing them any more, or of missing the fact that 'docile' is able to learn, and 'docible' able to be learned? Or take the words 'safe' and 'secure,' and adduce, under one or other of them, as fixing their distinction, this passage from Jeremy Taylor: "We cannot endure to be disturbed or awakened from our pleasing lethargy, for we care not to be *safe*, but to be *secure*; not to escape hell, but to live pleasantly;"<sup>4</sup> and how excellently would a quotation such as this bring out the distinction—namely, that in 'safe' we have the objective fact of freedom from peril expressed; in 'secure' the subjective feeling and belief, true or untrue, of the same.

And before leaving this subject of synonyms, let me

<sup>1</sup> *Aids to Reflection*, p. 198. 1825.

<sup>2</sup> *Literary Remains*, vol. 2, p. 365.

<sup>3</sup> *Life of Archbishop Williams*, pt. 1, p. 28.

<sup>4</sup> *On Slander and Flattery*, Sermon 24.



further note how desirable it would be that all important passages should be cited, which discuss in any way a word's relations to other words, not merely in its own language, but in any other. No Latin dictionary would pass by Cicero's observations on 'vultus,' and the superiority of it to any Greek corresponding word, in that it sets out the countenance as the index of the mind, which, he affirms, no Greek one does;<sup>1</sup> nor those in which he traces a like superiority in 'divinatio' over *μαντική*,<sup>2</sup> in 'convivium' over *συμπόσιον*;<sup>3</sup> nor would fail to quote what he says of 'ineptus,' and the causes to which he traces, in such high Roman fashion, the absence of any corresponding word in the Greek.<sup>4</sup> Many such passages, unregistered as yet, our English literature must possess.

VI. Many passages are passed by which might be usefully adduced in illustration of the first introduction, etymology, and meaning of words. A good dictionary will mark itself by such happy quotations. There are passages for one cause or another so classical, in respect of certain words, that it would be a manifest defect if they were omitted; such, for instance, as that upon 'livery' in Spenser's *View of the State of Ireland*, given in both our Dictionaries. Indeed, very much in this kind has been brought together already, but much more remains to be done. He would be utterly unreasonable who should urge as a fault that all has not here been accomplished. The literature of our language is so vast, so far exceeding the compass of any one man's power to embrace it all, that innumerable precious quotations must escape the single-handed student; even when he inherits the labours of others, who, single-handed as himself, have wrought in this almost boundless field. Although, therefore, in no spirit of fault-finding, I may still say that I should fain see cited in our Dictionaries,

<sup>1</sup> *De Legg.* 1, 9, 27.

<sup>2</sup> *De Divin.* 1, 1.

<sup>3</sup> *De Senect.* 13.

<sup>4</sup> *De Orat.* 2, 4, 17.



and in a perfect one there would be cited, all such passages as the following:—

a. Passages which give an account of, or implicitly serve to mark, the first introduction of a word into the language, or first use of it in an entirely new sense. As no good Latin Dictionary would omit, under 'favor,' at least a reference to Quintilian's quotation from Cicero's *Letters*, marking the date of its first use, under 'unio' that from the elder Pliny,<sup>1</sup> which notes the exact moment at which it was first applied to pearls in which all the higher perfections of the pearl were centred and met, so neither ought our Dictionaries to omit passages of a similar value. This from Heylin's *Animadversions on Fuller's Church History*,<sup>2</sup> marks the exact moment when 'plunder' entered into the language: "*Plunder*, both name and thing, was unknown in England till the beginning of the war, and the war began not till Sept., An. 1642." Up to the middle of the seventeenth century our good writers use 'self-homicide,' never 'suicide.' The following ineffectual protest against the word marks pretty nearly the date of its introduction: "Nor less to be exploded is the word *suicide*, which may as well seem to participate of *sus* a sow, as of the pronoun *sui*."<sup>3</sup> In Evelyn's *Diary*<sup>4</sup> we have a notice that 'opera' is about to establish itself in our language, perhaps the first appearance of it therein; the quotation at any rate is earlier than any which our Dictionaries furnish: "Bernini, a Florentine sculptor, architect, and poet, a little while before my coming to the city gave a public *opera* (*for so they call shows of that kind*) wherein he painted the scenes, &c."

The word 'negoce,' which by the way is not in any of our Dictionaries, as neither is 'negotious,'<sup>5</sup> nor 'negotious-

<sup>1</sup> *Hist. Nat.* 9. 35, 56.

<sup>2</sup> P. 196.

<sup>3</sup> PHILLIPS, *New World of Worlds*, 3rd ed. 1671, *Preface*.

<sup>4</sup> *Rome*, Nov. 19, 1644.

<sup>5</sup> "Some servants, if they be set about what they like, are very nimble and *negotious*."—ROGERS, *Naaman the Syrian*, p. 309.

ness,<sup>1</sup> has failed to gain a footing in the language; yet, consistently with the principles everywhere laid down in these pages, I should desire to see it noted, and with it Bentley's defence of it against the cavils of Boyle. It is a curious passage: "The words in my book which he excepts against are *commentitious*, *repudiate*, *concede*, *aliene*, *vernacular*, *timid*, *negoce*, *putid*, and *idiom*; every one of which were in print before I used them, and most of them before I was born. Why may we not say *negoce* from *negotium*, as well as *commerce* from *commercium*, and *palace* from *palatium*? Has not the French nation been beforehand with us in espousing it? and have not we *negotiate* and *negotiation*, words which grew upon the same root, in the commonest use?"<sup>2</sup>

β. Again, I would fain see cited the chief passages in our literature, as many as occur, which consciously discuss, or unconsciously reveal, the etymology of a word, the *rationale* of a name. Here, too, there is a gleanings for later labourers quite equal, I should imagine, to the harvest which the earlier have gathered. Thus, under 'furlong,' I would not despise such a passage as the following: "A *furlong* comes next to be considered, so called quasi *furrow-long*, being so much as a team in England plougheth going forward, before they return back again."<sup>3</sup> Once more—we are all aware why the 'walnut' is so called; still under the word this passage, again from Fuller, might fitly be cited: "Some difficulty there is in cracking the name thereof. Why *walnuts*, having no affinity to a wall, whose substantial trees need to borrow nothing thence for their support. . . . The truth is, Gual or Wall to the old Dutch signifieth strange or exotic (whence Welsh, that is, foreigners), these nuts being no natives of England or

<sup>1</sup> "God needs not our *negotiousness*, or double diligence, to bring his matters to pass."—*Id. ib.* 606.

<sup>2</sup> *Preface to the Dissertation upon Phalaris*, p. liv.

<sup>3</sup> FULLER, *A Pisgah Sight of Palestine*, pt. I, b. I, c. 13.

Europe, and probably first fetched from Persia, because called *Nux Persique* in the French tongue."<sup>1</sup>

'Aureola,' though adopted at an early day into the language, and a word familiar to our old divines, is not in any of our Dictionaries. Let us, however, suppose it there, and it is evident that the following citation from Donne should accompany it: "Because in their translation, in the Vulgate edition of the Roman Church, they [the Roman Catholics] find in Exodus xxv. 25, that word *aureolam*, *Facies coronam aureolam*, Thou shalt make a lesser crown of gold, out of this diminutive and mistaken word they have established a doctrine that, besides those coronæ aureæ, those crowns of gold, which are communicated to all the saints from the crown of Christ, some saints have made to themselves and produced out of their own extraordinary merits certain *aureolæ*, certain lesser crowns of their own. . . . And these *aureolæ* they ascribe only to three sorts of persons, to Virgins, to Martyrs, to Doctors."<sup>2</sup>

γ. Where the subject matter is abstruse, or in any way difficult, I would fain see all quotations made which contain happy definitions or explanations. Here, too, not as implying that very much has not been done, but simply as showing by a few examples how much remains to be done, I bring forward the following. Richardson, under 'instinct,' has a rather poor definition of it from Beattie. Where, as in this case, a better is producible, it should clearly be produced. This from Henry More appears to me a manifest improvement on that which Beattie has given: "That

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<sup>1</sup> *Worthies of England, Surrey.*

<sup>2</sup> *Sermon 73.*—Let me here observe, as a curious phenomenon of French scholarship, and an evidence that such a quotation as this would not be superfluous, that Didron, in his really valuable book, *Iconographie Chrétienne*, p. 109, makes 'aureola' a diminutive of 'aura,' a breath, this 'aureola' being so called, as he informs us, from its airy wavy character; not to say that he is otherwise curiously astray on what the 'aureola' in Christian Art is, and what are its relations to the 'nimbus.'

there is such a thing therefore as *instinct* in brute animals, I think is very plain; that is to say, that there is an instigation or impetus in them to do such things without counsel, deliberation, or acquired knowledge, as according to our reason and best consultation, we cannot but approve to be fittest to be done. Which principle in general Scaliger seems to parallel to divine inspiration. *Instinctus dicitur a Naturâ, sicut a Diis afflatus.*"<sup>1</sup>

Richardson has only one quotation of a few lines from Hobbs, to illustrate 'common sense' (the others have none), a well-selected passage, if it had occupied a second or third place; but, as the primary and only, failing to place the key to the true meaning of the word in the hands of the ordinary reader, who, if he thinks about the matter at all, almost inevitably assumes that 'common sense' is so called as being the sense *common to all men* who are not below the average intellect of mankind. Suppose this (it is again from Henry More) had also found place; it seems to me to tell, which that other does not, the story of the word: "That there is some particular or restrained seat of the *common sense* is an opinion that even all philosophers and physicians are agreed upon. And it is an ordinary comparison amongst them, that the external senses and the *common sense* considered together are like a circle with five lines drawn from the circumference to the centre. Wherefore, as it has been obvious for them to find out particular organs for the external senses, so they have also attempted to assign some distinct part of the body to be an organ of the *common sense*; that is to say, as they discovered sight to be seated in the eye, hearing in the ear, smelling in the nose, &c., so they conceived that there is some part of the body wherein seeing, hearing, and all other perceptions meet together, as the lines of a circle in the centre, and that there the soul does also judge and discern of the difference of the objects of the outward senses."<sup>2</sup>

<sup>1</sup> *Immortality of the Soul*, b. 3, c. 13.

<sup>2</sup> *Ib.* b. 2, c. 7.

Let me instance one more example of what I would fain see done. Here is the word 'goodnature.' Johnson and Richardson take no notice of it; Todd defines it thus: "Kindness, habitual benevolence, the most pleasing quality that a man or woman can possess." It is well known to every English scholar, certainly to every theological scholar, that by 'goodnature' our great divines of the sixteenth and seventeenth centuries meant something quite different from this; that the word played not an unimportant part in their statements of the relations between nature and grace; they including in it everything which it is possible for a man to have without having the grace of God; very much the *εὐφροσύνη* of Aristotle, the genial preparedness for the reception of every high teaching. Suppose then that instead of the silence of Johnson and Richardson, and the weak babble of Todd, two or three such quotations as these had been appended to the word, the gain would have been considerable; and first, this from Jeremy Taylor: "*Good nature*, being the relics and remains of that shipwreck which Adam made, is the proper and immediate disposition to holiness. When *good nature* is heightened by the grace of God, that which was natural becomes now spiritual."<sup>1</sup> But take in further explanation of 'good nature' this from Bishop Sanderson: "*Good nature*! alas, where is it? since Adam fell, there was never any such thing in *rerum naturâ*; if there be any good thing in any man, it is all from grace. That thing which we use to call *good nature* is indeed but a subordinate means or instrument whereby God restraineth some men more than others from their birth and special constitution from sundry outrageous exorbitances, and so is a branch of this restraining grace whereof we now speak."<sup>2</sup>

#### VII. Our Dictionaries err in redundancy as well as

<sup>1</sup> *Sermon preached at the Funeral of Sir John Dalstone.*

<sup>2</sup> *Sermons*, vol. 1, p. 279.

defect. A Dictionary ought to know its own limits, not merely as to what it should include, but also what it should exclude. The fault may be as great of carelessly taking in foreign and extraneous matter, as of unduly rejecting that which properly belongs to it. Our early lexicographers, I mean those who preceded Johnson, from failing to recognize any proper limits to their work, from the desire to combine in it as many utilities as possible, present often the strangest medleys in the books which they have produced. These are not Dictionaries of words only, but of persons, places, things; they are gazetteers, mythologies, scientific encyclopedias, and a hundred things more; all, of course, most imperfectly, even according to the standard of knowledge of their own time, and with a selection utterly capricious of what they put in, and what they leave out. Nor can it be said that we have yet wholly overlived this error; some of the Dictionaries in authority among us are deeply tainted with it, and none are wholly unaffected by it. The subject is one which I am unwilling to pass wholly by. It may seem, indeed, hardly included in my argument, which being the *deficiencies* of our English Dictionaries, undertakes to deal with the *too little* in them rather than the *too much*. Still, as I have asked that they should open their doors wide to receive a large company of words which hitherto they have declined or neglected to entertain, not to speak of other charges which I have sought to put upon them, I feel that it will not be out of place to show how room may be made for these incomers into their rightful inheritance, namely, by the expulsion of others who are mere intruders and interlopers. Were it necessary that our Dictionaries should grow considerably in bulk, through the taking in of much which hitherto they have not taken in, I should acquiesce in the necessity, even while I felt the inconvenience. But, in regard of most of them, there is no such necessity. Let them throw overboard that which

never had any claim to make part of their cargo, and they will find room enough for the more precious wares which they are specially bound to convey.

The most mischievous shape which this error assumes, consists in the drafting into the Dictionary a whole army of purely technical words; such as, indeed, are not for the most part, except by an abuse of language, words at all, but signs; having been deliberately invented as the nomenclature, and, so to speak, the algebraic notation of some special art or science, and having never passed the threshold of this, nor mingled with the general family of words. It is not unfrequently a barren ostentation which induces the bringing in of these, that so there may be grounds for boasting of an immense addition made to the vocabulary. Such additions are very cheaply made. Nothing is easier than to turn to modern treatises on chemistry or electricity, or on some other of the sciences which hardly or not at all existed half a century ago, or which, if they existed, have yet been in later times wholly new-named—as botany, for example,—and to transplant from these new terms by the hundred and the thousand, with which to crowd and deform the pages of a Dictionary; and then to boast of the vast increase of words which it has gained over its predecessors. The labour is little more than that of transcription, but the gain is nought; or, indeed, less than nought; for it is not merely that half a dozen genuine English words recovered from our old authors would be a greater gain, a more real advance toward the completion of our vocabulary than a hundred or a thousand of these; but additions of this kind are mere disfigurements of the work which they profess to complete. Let such be reserved for a technological lexicon by themselves; such a supplement to the Dictionary of the Academy has lately been published in France: but in a Dictionary of the language they are a pure incumbrance, troubling the idea of the book, occupying precious room



to which they have no manner of claim, and which will be abundantly needed for that which has.

It must be confessed that Johnson offends often and greatly in this point. There is hardly a page in his Dictionary where some word does not occur which has no business there. What has an English Dictionary to do with grammatical terms such as 'zeugma,' 'polysyndeton;' with rhetorical, 'auxesis;' with medical, 'agilops,' 'parotis,' 'cephraecticks,' 'meliceris,' 'steatoma,' 'striatura;' with zoological, 'lamellated,' 'striae;' with architectural, 'zoele,' 'pentastyle;' with botanical, 'polypetalous,' 'quadriphylous,' 'dorsiferous;' with 'acroteria,' 'alectryomaney,' 'orthodromies,' and, I doubt not, one or two thousand more which might easily be culled from his pages? all, in their places, if wanted, if well put together, very good; but not in their places here. And then, as though these were not enough, Todd has thought it needful to add largely to their number; while Webster has far outdone both. His Dictionary, while it is scantied of the barest necessities which such a work ought to possess, affords in about a page and a half the following choice additions to the English language:—'zeolitiform,' 'zinkiferous,' 'zinky,' 'zoophytological,' 'zumosimeter,' 'zygodactulous,' 'zygomatie,' with some twenty more. I am reminded here of the hearty protest of a writer in the seventeenth century against the favour shown to these hideous exotics, coupled with the neglect of so much which has sprung from, and is racy of, our own soil. "It will," he exclaims, "well become those of us who have a more hearty love for what is our own than wanton longings after what is others, to fetch back some of our own words that have been jostled out in wrong, that worse from elsewhere might be hoisted in; or else to call in from the fields and waters, shops and workhousen, that well fraught world of words that answers works, by which all learners are taught to do, and not to make a clatter. . . . Methinks this of all times



should be the time wherein, if ever, we should gather up those scattered words of ours that speak works, rather than to suck in those of learned air from beyond the sea, which are as far off sometimes from the things they speak, as they are from us to whom they are spoken."<sup>1</sup>

It is a notable merit in Richardson, that he has thrown overboard far the greater part of this rubbish, for rubbish in this place it has a right to be called. Still, even he does not draw rigidly enough the line of demarcation between words which belong to common English, and to special arts and sciences; between catholic and sectarian words. What, we may ask, does an English Dictionary want with 'trophaceous,' with 'œdema' and 'œdematous,' 'phagedenick,' and the numerous words which he supports by citations from Wiseman's *Surgery*? In almost every case these are superfluous, and worse than superfluous.

But are, it may be asked, no scientific words to find place in a Dictionary? The answer is easy. None but the following. Those, first, which have passed out of their peculiar province into more or less general use. In every branch of human study there are a certain number of these; which have become, so to speak, the heritage of all intelligent men, whether they have been initiated into that special study or no. It will, of course, not always be easy to say exactly what these are, to draw the line which separates them from the abstruser terms of a science; and no two lexicographers can be expected to draw the line so as exactly to include and exclude the same words; yet this seems to me a sufficiently guiding principle in the adoption or rejection of these terms. Thus 'zenith,' 'nadir,' have plainly a right to a place, as 'almacantar' (Todd) plainly has none; 'paronomasia' it would be absurd to reject, it is as absurd to include 'autonomasia.' Then, secondly,

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<sup>1</sup> FAIRFAX, *Bulk and Solvedge of the World*. 1674. *To the Reader*.

such technical and scientific words as, although they have not thus past into more or less general use, or at least general understanding, are scattered up and down our literature; I use *literature* here not in the sense of good books as distinguished from bad, but in its proper antithesis to *science*. Thus if Burton uses 'elegm,' and Jeremy Taylor 'spagyrist,' these words must be admitted into the Dictionary; the mischievous error lies in swamping it with words which it is necessary to go to seek in special treatises, and which have never travelled beyond these.

And as an English Dictionary ought not to include the technical words of different sciences, as little ought it to attempt to supply the place of popular treatises on the different branches of human knowledge; it must everywhere preserve the line firm and distinct between itself and an encyclopedia. Let the quotations yield as much information as they can be made to yield, in subordination to their primary purpose, which is, to illustrate the *word*, and not to tell us about the *thing*; and in the due and happy selection of these, so as, if possible, to combine both objects, the lexicographer may display eminent skill. Nor would any one object, if under some really difficult word, these citations did not exactly observe symmetrical proportion with other citations, but somewhat exceeded.<sup>1</sup> But what can be more absurd than diffuse descriptions from the compiler's own pen, or from books which have no character of literature about them, of the plants, fruits, flowers, precious stones, animals, and the rest, whose names find place in his columns? It is strange that Johnson's strong common sense did not save him from falling into this error; but it has not. He might well have spared us thirteen closely printed lines on an opal, nineteen on a rose, twenty-one on the almug-tree, as many on the air pump, not

<sup>1</sup> I would instance the two passages in OLEARIUS' *Travels* (1669), one on 'coffee,' p. 240, and another on 'tea,' p. 241, as happy examples of this combination.

fewer on the natural history of the armadillo, and rather more than sixty on the pear. All this is repeated by Todd; and in an exaggerated form by Webster, from whom, for instance, we may learn of the camel, that it constitutes the riches of the Arabian, that it can sustain abstinence from drink for many days, and in all, twenty-five lines of its natural history.

Again, there is a defect of true insight into what are the proper bounds and limits of a Dictionary, in the admission into it of the innumerable family of compound epithets, such as 'cloud-capt,' 'heaven-saluting,' 'flower-enwoven,' and the like. Here, too, the rule is plain. When words have been brought into close connexion with one another, not in the choice or caprice of one writer, and on a single occasion or two or three occasions, but by the consenting use of many appear in constant alliance, being in this their recognized juxtaposition to all intents and purposes a single word, they may then claim their admission of right. Thus we ought not to look in vain for 'hunchbacked,' 'light-headed,' 'lightfingered,' and such composite words as these. Where, on the contrary, words are not married, but only, as it were, kiss one another for an instant, and then part company again, it may be for ever, it is worse than mere waste of room to make a place for them. Johnson does so; but in measure. Thus, having after 'cloud' inserted 'cloud-capt' and 'cloud-compelling,' he holds his hand; while Todd, in a sort of practical irony of his great predecessor, and shewing whither the principle which he had admitted would lead, adds seven more, which owe their whole existence to a hyphen; 'cloud-ascending,' 'cloud-born,' 'cloud-eclipsed,' 'cloud-dispelling,' 'cloud-kissing,' 'cloud-topt,' 'cloud-touching,' each constituting an article by itself; and then Webster is a step still further in advance, having fifteen epithets, into which 'heaven' enters, from 'heaven-aspiring' to 'heaven-warring,' each of these, too, an independent article; while 'heart' is a component part

of thirty-three. Here is in great part an explanation of the twenty thousand words which he boasts are to be found in his pages over and above those included in the latest edition of Todd. Admitting these transient combinations as though they were really new words, it would have been easy to have increased his twenty thousand by twenty thousand more. Richardson very properly excludes all these; where he errs, it is perhaps in the opposite extreme, in neglecting some true and permanent coalitions.

If it be argued here that by the rejection or expulsion of these we should lose some eminent beauties and felicities of the language, which have embodied themselves in these combinations, and which deserve to be recorded, the answer is easy. In the first place, even if it were necessary to do so, they must still go, if they have no proper place in the work in hand. But it is not needful. Such of these epithets as are worth preserving may easily be preserved and incorporated in the book by a quotation of the passage in which they occur, under one or other of the words of which they are composed; or, better still, under that of the person or thing to which they are applied. He who would not lose sight of Shakespeare's '*heavy-gaited toad*,' or Sylvester's '*opal-coloured morn*,' or Marlowe's '*golden-fingered Ind*,' would have two or three opportunities of introducing them into his Dictionary.<sup>1</sup>

A few words in conclusion, and with reference which I once more desire to make to the work which we ourselves have in hand. Some shortcomings have been pointed out in our Dictionaries, and though, taking them in all, they cannot be said to be few, yet the books from which they are chiefly drawn, as you will not have failed to observe, are

<sup>1</sup> It is very characteristic of the incompleteness which must attend every attempt to gather this innumerable army of compound epithets into a Dictionary, that not one of these three here named is to be found in Johnson, Todd, or Webster.

comparatively few; and even these books are capable of yielding infinitely more in this kind than they have here yielded. It is easy, then, to guess how much must remain behind. Indeed, how should there not? For let us only consider the immense extent of the literature of England, the number of books which compose it; and how is it possible for any single scholar, even with a large portion of his lifetime devoted to this one object, to bring within his own ken more than a very small proportion of these? There are some single authors who would abundantly serve as a task of toil for a year, and that to the most industrious student. I am persuaded there are very few who would work through Holland's seven folios, large and small, so as they deserve and demand to be worked through for philological purposes, in a shorter time. The three folio volumes of Foxe's *Book of Martyrs* would certainly of themselves occupy many months. What is the consequence of this enormous disproportion between the work to be done and the working power to accomplish it? The compiler of a Dictionary, hopeless to find himself in possession of the whole treasure in some books, of whose value he is yet too well aware to leave them altogether untouched, dips into them here and there; often with signal advantage to his work, but still not in this fulfilling the demands which the ideal Dictionary that floats before our eyes would make on its compilers. Thus Dr. Johnson, with characteristic truthfulness, tells us how he was compelled to supply the manifest deficiencies in preceding works of the kind "by fortuitous and unguided excursions into books, gleanings as industry should find, or chance should direct;" and congratulates himself on the success which attended these desultory forays. But it is evident that if by these much is brought away, very much more must be left behind; nor can such irregular efforts ever yield that *Lexicon totius Anglicitatis*, which we justly desire.

I seem to myself to trace clearest evidences of this random reading in the great work which Johnson has produced. Thus

he quotes, not altogether unseldom, a work to which I have frequently referred, I mean Hacket's *Life of Archbishop Williams*; yet it is quite impossible that he could have read it through, or nearly through; for the book literally swarms with words which ought to find, but never have found, their place in a Dictionary. It is, indeed, a most curious medley in diction, singularly combining the two extremes of English; being full on the one side of scholarly, oftentimes pedantic, Græcisms, as 'scleragogy,'<sup>1</sup> a word used by ascetics to express a severe handling of the body; 'hecatontarchy;' Latinisms, such as 'consciuncle,'<sup>2</sup> 'solertiousness,'<sup>3</sup> with a few Italianisms to boot; 'bugiard,'<sup>4</sup> and 'amorevolous,'<sup>5</sup> are examples in this kind; and on the other side, abounding with our most genuine Anglo-Saxon phrase; such words as 'may-lord,'<sup>6</sup> 'goll-sheaves,'<sup>7</sup> which one meets in no glossary or Dictionary (the last I only guess at the meaning of), with a vast number more of the same kind are to be found in his pages, but not one of them in Johnson, nor, as far as I can note, in our other Dictionaries.

Something of the same sort I observe in Richardson. He has drawn, as he justly makes his boast in his *Preface*, a large number of books within the circle of his reading,

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<sup>1</sup> "Not our Reformation, but our slothfulness, doth indispose us, that we let others run faster than we, in temperance, in chastity, in *scleragogy*, as it was called."—Pt. 2, p. 51.

<sup>2</sup> "Their rubrics are filled with punctilios, not for consciences, but *consciuncles*."—Pt. 1, p. 66.

<sup>3</sup> "Which abounded to the praise of Mr. Williams's *solertiousness*."—Pt. 1, p. 22.

<sup>4</sup> "Like an egregious *bugiard*, he is here quite out of the truth."—Pt. 1, p. 71.

<sup>5</sup> "He would leave it the Princessa to show her cordial and *amorevolous* affections."—Pt. 1, p. 161.

<sup>6</sup> "Not only such corrupt ones must needs decline faster than they gct up, but the most circumspect who possess such a room as they did, will prove to be *May-lords* in Fortune's interlude."—Pt. 1, p. 40.

<sup>7</sup> "All the rest of the articles [*i.e.*, of accusation] were *goll-sheaves*, that went out in a sudden blaze."—Pt. 2, p. 92.

which had never been employed for lexicographical purposes before; and the virgin soil which he has tilled has often yielded him rich and large returns. Yet it lies in the necessity of things, in the limited capacities of any single man, that of the works which he uses, some, and those important ones, can have only been partially read. In a very small matter I find a curious evidence of this; in the fact, namely, that he shares the impression of those who have gone before him, of Johnson and Nares, that the verb 'to dade,' signifying to lead as one leads a child by the hand, is only to be found in Drayton. Indeed, he puts more emphasis into the assertion than any of his predecessors—"a word," he says, "peculiar to Drayton"—a fact, *primâ facie*, very unlikely, belonging, as it evidently does, to the old stock of the language; but singularly enough, he actually quotes in another part of his Dictionary, (s. v. 'runt'), some words of Holland's, which, if he had read three lines further, would have shown him that others, as well as Drayton, employed 'to dade.'<sup>1</sup>

Let me again say that these observations are not made in any spirit of detraction from works of immense and conscientious labour, but only as pointing out what cannot but continually be, while art is so long, and life so short. And having touched on this theme, I will take the opportunity of noting, in direct connexion with our subject, a serious omission on the part of many recent editors of our older authors, and one which must greatly diminish the worth of their labours; this, namely, that they have failed to append to their editions a glossary of the rare and remarkable words which the works may contain, with a reference to the page where they occur.<sup>2</sup> I add this last

<sup>1</sup> "A man of years, who is a politician, must offer himself lovingly unto those that make toward him, and be glad to sort and converse with them; such he ought to inform, to correct, to *dade* and lead by the hand."—*Plutarch*, p. 399.

<sup>2</sup> Let me further say that the glossary should be apart, in an index by itself, not scattered through the general index; in which case it becomes



clause, superfluous as it may seem; because in some of the publications of the Parker Society, as, for instance, in the writings of Coverdale and Hutchinson, the provoking and tantalizing absurdity is committed of giving the rare words, or the words used in rare senses, but without a reference to enable the reader to discover the place where they occur. It is the same with the works of Bishop Hall, edited some thirty years ago by one bearing his own name. What student of English would not give much to have an efficient glossary of the twelve volumes of his works? But there, too, is a glossary without references, one, therefore, which is practically useless. In glancing my eye over it, I saw various words, which, for one reason or another, I would most gladly have turned to. Useful, however, as the information might have been to me, life was not long enough for the perusal of twelve thick volumes to obtain this information, which, therefore, I was compelled to forego. To those who, in the act of editing, have become familiar with every page of a book, the labour of preparing such an index would be literally nothing; while the treasures which they would thus place at the disposal of the student of English philology, treasures which he could only otherwise make his own by enormous labour, and labour which in most cases it is quite impossible for him to bestow, would be immense. Certainly, when one compares the way in which the classical works of Greece and Rome are edited with the slight and perfunctory editing of many among our own, the contrast does little honour to our zeal for our native tongue. There might well be a general consent among scholars to consider no book of our earlier literature as decently edited, no editor as having tolerably fulfilled the obligations which, as such, he undertook, where such a glossary as I speak of is wanting.

It is certain, however, of a vast number of our books, that

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much more laborious to use. Even those among the Parker Society's publications, which, as regards the glossary, are edited carefully and well, Becon for instance, lie under this fault.



they will never be reprinted, that the facility of entrance into their philological treasures which good indexes might give will never be afforded. Add to these all those other works which I have just noted, that have lately been insufficiently edited, with no verbal indexes, or with bad ones, and for which the opportunity will certainly not soon occur of repairing these errors, and we have a mass of English literature, which can only be made available for Dictionary purposes through the combined action of many; a dense phalanx of books which the desultory and isolated efforts of one here and one there can never hope effectually to penetrate. In that most interesting preface which Jacob Grimm has prefixed to his own and his brother's German Dictionary, he makes grateful and honourable mention of no less than eighty-three volunteer coadjutors, who had undertaken each to read for him one or more authors, and who had thrown into the common stock of his great work their several 'symbols,' the results of their several toils; while he expresses a confident hope that, as the work proceeds, he will enlist many more of these helpers. It was something of this common action which the Philological Society suggested to its members last session; only that it set before itself and them, not a new Dictionary, but what should be at once a Supplement to Dictionaries already existing, an essential aid and support to Dictionaries which are yet to be. It entertained, also, the hope, in which it has not been disappointed, that many besides its own members would gladly divide with them the toil and the honour of such an undertaking.<sup>1</sup>

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<sup>1</sup> Let me mention here that seventy-six volunteers have already come forward, claiming their shares in this task. A hundred and twenty-one works of English authors, in most cases the whole works of each author, have been taken in hand by them; and in evidence of the interest which the work inspires, I may add that thirty-one contributions, many of them, I understand, of very high value, have been already sent in. Any reader of these pages, who should feel disposed to join in the work,

Only thus can we hope that this work will ever be effectively done, that we shall ever obtain that complete inventory of our English tongue, with other accessory advantages, which we ought not to rest satisfied until we possess. The story in Herodotus is probably familiar to us all of the course which the Persians followed, when they proposed to make entire clearance of the inhabitants of some conquered island, to bring them all within their grasp. An entire army would join hand in hand till it covered the breadth of the island, and would then in this fashion pass over it from end to end, rendering it impossible that so much as one of those whom they desired to seize should escape. This *σαγηνεύειν*, this drawing as with a sweep-net over the whole surface of English literature, is that which we would fain see; which we would count it an honour to be the means of organizing and setting forward; being sure that it is only by such combined action, by such a joining of hand in hand on the part of as many as are willing to take their share in this toil, that we can hope the innumerable words which have escaped us hitherto will ever be brought within our net, that an English Dictionary will prove that all-embracing *πάνταγον* which, indeed, it should be.

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addressing a line to the Secretary of the Committee, Herbert Coleridge, Esq., 2, Stone Buildings, Lincoln's Inn, would receive from him a list of books unappropriated yet, and all other information he might require.



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